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RELIGIOUS COMMUNICATIONS.

A RESPECTFUL Address to the Archbishops, Bishops, Clergy, and other Members of the Society for promoting Christian Knowledge, on certain inconsistencies which have appeared of late in some of the books and tracts of that Society, has lately issued from the press.* The statements it contains are so important, that we are induced to lay nearly the whole of it before our readers.

"It is with pain I venture to call the attention of the members of the Society for promoting Christian Knowledge to a circumstance which, if it be not speedily and effectually remedied, cannot fail to prove highly injurious to its interests. I allude to the adoption and circulation by the Society of a tract, by Dr. Mant, on the subject of Regeneration, the main positions of which appear to me to be in open hostility to nearly fifty of its previous publications.

"Having been for many years a member of the Society, I have seen and rejoiced in its growing prosperity. It seems to me, however, absolutely essential to the continuance of that prosperity, that the Society should at least maintain consistency with itself in the doctrines which it circulates. Its Bibles and Prayer-books, indeed, admit of no alteration. But if palpable contradictions shall appear in its books and tracts on fundamental points of doctrine, it is clear that the reputation of the Society cannot fail to be affected by the circumstance.

"Such contradictions I apprehend

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to exist at present on the important doctrine of Regeneration.

"Dr. Mant's new tract maintains the invariable connexion of baptism and regeneration. Numerous writings, previously on the Society's list, explicitly teach the contrary doctrine.

"Dr. Mant contends, that no one can be unregenerate to whom baptism has been rightly administered. The old tracts assert, that many baptized persons may be, and actually are, unregenerate.

"Dr. Mant ascribes regeneration to baptism as the exclusive instrument. The other tracts ascribe this change to the Word of God, as the main instrument.

"Dr. Mant discourages us from exhorting baptized persons to implore of God the gift of the new birth; or to inquire after the evidences of a fact which, in the case of such persons, admits not of dispute. The previous tracts call on men to seek to be born again, and charge them to examine themselves by the fruits of Christian holiness, whether they have actually experienced this essential and indispensable transformation.

"Dr. Mant assigns a distinct nature to the two Christian sacraments, giving to Baptism a necessary, and to the Lord's Supper only a contingent, operation. The other tracts describe both the sacraments by the same general definitions, and place them on a precisely similar ground as to their effects.

"In a word, Dr. Mant treats as heretical, enthusiastic, and dangerous, the very statements which near

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fifty former tracts inculcate as orthodox, sound, and beneficial.

"Such, then, are the charges which I feel compelled to prefer; and, if they can be proved, surely a case of broad and palpable contradiction, on a fundamental doctrine of Christianity, will have been established, by which the credit and success of the Society will be deeply compromised. For above an hundred years it had circulated an uniform and consistent view of the doctrine of regeneration; and on this ground, among others, it had invited and obtained support. In the year 1815 it takes an opposite view of the same doctrine, and, by adopting and circulating as its own the tract of Dr. Mant, condemns the labours of a century, and furnishes a direct contradiction to numerous tracts which still find a place on its list."

"I shall first exhibit some extracts from Dr. Mant's tract, and contrast these with a few selected from the multitude of quotations which might have been made from the earlier books and tracts of the Society. My edition of Dr. Mant's tract is that of 1815. The edition of the other books and tracts to which I refer, is of a date three years earlier."

"It will here, however, be proper to observe, that my object, in the quotations which I shall make, is not to ascertain what is the true doctrine of baptism and regeneration, but to prove the irreconcilable hostility of the Society with itself, in the expositions it has given of that doctrine."

"Extracts from Dr. Mant's Tract.

"To the proselyte from heathenism to the Jewish faith, baptism had been a death to his natural incapacities and a new birth to the civil privileges of a Jew; to him who should be admitted to a profession of the Christian faith, and who should be *'born not of blood, nor of the will of the flesh, nor of the will of man, but of God,'* it was to be a death unto sin and a new birth unto those spiritual privileges, which should accompany

his deliverance from the bondage of corruption 'into the glorious liberty of the children of God.'" p. 8.

"*'Supernatural grace'* is conferred thereby (by baptism.) p. 8.

"*'Baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom.'* From this time forward we have a *new principle* put into us, the *Spirit of grace*, which, besides our soul and body, is a *principle of action.*" p. 9.

"The doctrine of regeneration by baptism is most clearly asserted by her' (the Church :) she supposes 'not merely that all real Christians are regenerate by God's Holy Spirit, by which I understand all those who live a Christian life; but that *those also are so regenerated, to whom baptism is rightly administered, notwithstanding, by their future conduct they may forfeit the privileges of their new birth.*' pp. 10, 11.

"Denying the doctrine of baptismal regeneration' is a *'heresy.'* p. 15.

"Regeneration is noticed (in the Collecⁿ for Christmas-day) as *'an event already passed, and one in which her members in general have partaken.'* 'The Church is led, from a mention of the birth of Christ, to mention the spiritual birth of those who are regenerated in him, who are *made partakers of his nature.*' p. 17.

"If the work of regeneration is not effected by baptism, it is almost impossible for *any sober man to say when and by what means it is.*" p. 25.

"For the express purpose of regeneration, not only is his (the Holy Spirit's) operation necessary; but it must also (humanly speaking) be administered through the mediation of water." p. 28.

"To deny the regenerating effect of baptism is, in some sense, *to do despite to the Spirit of grace.*" p. 28.

"To the Romans he (St. Paul) employs the same figure, describing baptism as a burial; adding withal, a particular, which confirms an opinion presently to be insisted on, that *no other than baptis-*

mal regeneration is possible in this world.' p. 32.

" ' Sanctification and purity, unspotted and unblemished holiness, are attributed to the Church of Christ, as the effect of the washing of water.' p. 33.

" ' Does not the language of the Apostle warrant the argument, that we are born anew in baptism; and in baptism exclusively?' p. 33.

" ' All Christians, all persons who have been baptized, are indiscriminately said to have been regenerated.' p. 35.

" ' St. Peter and St. John, each in a catholic Epistle, addressed to immense societies of Christians,' ' describe the persons whom they address as the sons of God, begotten and born again. But wherefore, unless their regeneration was the effect of an ordinance, of which all Christians in general partake? And, if so, of what ordinance but of baptism?' p. 35.

" ' To deny the regenerating influence of baptism, is to deny its sacramental character.' p. 36.

" ' Neither it (1 John, iii. 9,) nor any other passage of St. John, nor any other text of Scripture, appears to me to authorize the doctrine of a second, or of any other distinct from baptismal, regeneration.' p. 46.

" *Extracts from the other Books and Tracts on the List of the Society.*

" ' Since it is by the Spirit of God alone that we can be thus regenerated, we ought to implore fervently and continually the grace of that Holy Spirit.'*

" ' Since the design of the Ministry of the Gospel is' ' to make men become new creatures,' ' all those who pretend to call themselves Christians ought to' ' endeavour' ' to become new creatures by regeneration, and a constant application to holiness.'†

* Ostervald's Remarks on John iii.

† Id. 2 Cor. v.

" ' God has regenerated us by his word, that we may become new creatures.'*

" ' We have received a new birth by the preaching of the Gospel.'†

" ' Let us never forfeit these gracious privileges by neglecting,' &c. ' lest our baptism, like the circumcision of a carnal Jew, become to us as no baptism, through the wickedness of our unregenerate hearts.'‡

" ' Q. Is baptism alone sufficient to salvation?

" ' A. No; not alone, without the new birth thereby signified, unless we are dead unto sin and alive unto God through Jesus Christ. Rom. vi. 3, 4, 11.'§

" ' Q. When may you be said to be regenerate?

" ' A. When (together with a new name conferred upon me in baptism) there is a new nature by the sanctifying Spirit of God wrought in me, enabling me to bring forth the fruits of sobriety,' &c.||

" ' It is a delightful employment to enter into our closets, and there pray to our heavenly Father:' ' hereby a religious turn of mind will be happily acquired; new thoughts, new words, new actions will be produced; in short, hereby you will become a new creature in Christ.'¶

" ' Baptism enters us into covenant with God, makes us members of Christ, and so gives us right to all those precious benefits which flow from him,' ' on condition we perform our parts of the covenant;' ' and unless we do perform them, God is not tied to make good his, and so' ' we are left in that natural state of ours, children of wrath, enemies to God, and heirs of eternal damnation.'**

* Ostervald's Remarks on James i.

† Id. 1 Peter i.

‡ Dr. Glassey's Six Lectures, p. 53.

§ Bishop Williams's Exposition of the Catechism, p. 70.

|| Burkitt's Help and Guide, p. 142.

¶ The Pious Parishioner, p. 227.

** Whole Duty of Man, pp. 58 and 60.

“ ‘The *Beginnings* of Regeneration.

“ ‘After this prefacing, I come to say something more practical of the beginnings and progress of this happy change.

“ ‘Their first Awakenings.

“ ‘But when God hath a purpose of love towards any, such as are either lost in vice or ruined in an insensible neglect of God and divine things,’ ‘commonly the *change is notable in the first beginning.*

“ ‘Therefore, none are to measure *their first regeneration* either by the vehemence or the continuance of their sorrow, but *by the effects it produceth*; if it makes them *hate sin, &c.*

“ ‘God does very often meet young converts with such sensible joy in his ways; and then generally there is a strong fervour about *the beginning of regeneration.*’*
 “ ‘The tendency of *faith* to produce this change (of regeneration) hath been fully considered.’ ‘It follows clearly, that the great change we speak of (regeneration) is produced in the mind by *the concurring operation of faith and the Holy Spirit.*’†

“ ‘And that Christians may not be mistaken, and lay too much stress upon their being made in baptism children of God, and heirs of the kingdom of heaven;’ ‘the sacred Scriptures have most particularly set down the marks and characters of such Christians, as may hope for *benefit by their Christian profession.* “If any man have not the Spirit of Christ, he is none of his.” “As many as are led by the Spirit of God, they (*and they only*) are the sons of God.”‡

“ ‘A regenerate man hath a sense and apprehension of spiritual things, which he had not in his *unregenerate state*;’ ‘furthermore, as we are born and created by the hand of God, so are we regenerated by *the power*

of his Spirit, as our Saviour intimates to us, John iii. 5; “Except a man be born - - of the Spirit, he cannot enter into the kingdom of God.” You see now what it is to be born again. And by what has been briefly said, every Christian *may judge whether he is a new creature. Is his faith lively, working by love?*”

“ ‘Regeneration.

“ ‘A prayer for it. Collect for Christmas day.’†

“ ‘This *faith in Christ*’ ‘removeth the soul out of the *accursed stock of nature*, and transplants her into Jesus Christ, as a branch into the true vine. By *faith* a man is made a *new creature.*’ ‘An *unregenerate* man, how ingenious, polite, and learned soever he be, will behold spiritual things through a painted or false glass.

“ ‘Grant that I may effectually feel the power of thy word.’ ‘*Let me be begotten again by the Gospel*, as by incorruptible seed.’‡

“ ‘We know that without holiness none can enter into thy kingdom; O Lord, *make us holy through the effectual regeneration and sanctification of thy Holy Spirit.*’§

“ ‘It is the great design and blessed work of *the Gospel* of our Lord to restore and *regenerate* men to the spiritual purity and divine dignity which they have lost, and to re-impress the image of God upon them by *spiritual regeneration*, through his grace and mercy in our Lord Jesus Christ.’ ‘Carnal persons cannot act higher or better than their carnal principles lead them; and therefore they cannot, without *spiritual regeneration*, come up to the divine principles, and rules, and life, and spirit of the Christian religion.’||

* Dr. Stebbing on New Birth, pp. 120—122

† New Manuel for Devotion, p. 146.—Directions for devout behaviour in public Worship, p. 21.

‡ Plain Directions for Reading the Scriptures, pp. 18, 23, 33.

§ Duty of Family Prayer, pp. 20, 21.

|| Pastoral Advice before Confirmation, pp. 5—7.

* Scougal, Life of God, p. 100, &c.

† Rotherham, on Faith, p. 151.

‡ Bishop Wilson's Sermons, pp. 179, 180.

"Bishop Bradford, in an entire sermon, treats of the nature of Baptismal and Spiritual Regeneration. The heads of his discourse will be sufficient for my purpose. He proposes (1) To shew from his text, Tit. iii. 4—7, why baptism is styled the washing of regeneration; (2) To inquire how it becomes a means whereby we are saved; (3) To shew what the renewing of the Holy Ghost is which St. Paul joins with the washing of regeneration; (4) To shew that the washing of regeneration may be separated from the renewing of the Holy Ghost; and that, if it be so, the end for which it is used cannot be obtained; (5) To inquire how those persons, who had had the washing of regeneration, but are not yet renewed by the Divine Spirit, may attain that renovation.

"O blessed Lord, who hast been pleased in mercy to engraft me into the body of thy holy church; grant that I may be also a living member thereof. Regenerate me by the grace of thy Holy Spirit, that I may walk worthy of the vocation wherewith I am called.*"

"That baptism which has an effect on our salvation, must have it 'not in itself, by virtue of the external act, and as depending on any certain person, matter, or form, or as operating like a charm; but in a moral intellectual manner, and so as to effect the heart, and influence the tempers. It is not the putting away the filth of the flesh, but the answer of a good conscience toward God.†"

"I press you, my brother, to consider these things deeply; because, without a due sense of our natural depravity, we shall not duly value our spiritual Physician, the Lord Jesus Christ, nor rightly apply his remedies, namely, the quickening, regenerating, and sanctifying works of his Holy Spirit;‡ and this shews the unregenerate person the depth of his misery.†"

* Husbandman's Manuel, p. 42.

† Bishop Law on Catechism, p. 5.

‡ The Seaman's Monitor, pp. 13 and 14.

"Apply yourselves sincerely and affectionately to all the ordinances of God, to all those things which he has appointed as means to regenerate, improve, and sanctify the souls of men; such as the reading and hearing of God's holy word, meditation,* &c.

"Men, women, and children, consider, I pray you, in time, that if we are not regenerated by the Holy Spirit of God, and do not become sincerely holy in all manner of conversation; 'the curses of God's book belong to us in both worlds.†"

"He is not a Christian who is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly; and baptism is that of the heart, in the spirit and not in the letter: whose praise is not of men but of God.‡"

"A reference to the entire tract of Dr. Mant and to the entire body of the previous books and tracts of the Society, will only confirm what the extracts I have now given sufficiently establish, the irreconcilable opposition of the doctrines they severally inculcate.

"It is the doctrine of Dr. Mant, that regeneration, or the new birth, is conveyed by baptism, and by baptism exclusively; that every individual of the human race, who is rightly baptized, is actually born of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God; that he is brought into the glorious liberty of the children of God, made a partaker of Christ's nature, has a new principle of life and action infused, even the Spirit of grace, the sanctification of the Spirit, purity, unspotted and unblemished holiness; that he has supernatural grace conferred upon him, and is raised from sin and

* The Soldier's Monitor, p. 26.

† Dr. Woodward's Young Man's Monitor, p. 48.

‡ Archbishop Secker's Lectures, p. 298.

quickened by God ; that all this is inseparable from baptism ; that no other new birth is possible in this world ; that regeneration is an event already passed, and that if it be not, no sober man can say how or by what means it is effected ; that to deny all this is to deny the sacramental character of baptism, is a heresy, and in some measure doing despite to the Spirit of grace ; that none who have been baptized ever are or can be in an unregenerate state ; and that no baptized person ought to be exhorted to pray for regeneration, nor be taught that it is necessary, or even possible.

" It has been the doctrine of nearly fifty other books and tracts of the Society, and continues to be so, that the laver of regeneration and the renewing of the Holy Ghost are separable ; that regeneration, though the inward and spiritual grace of baptism, is not invariably and necessarily connected with it ; that to be born of water and to be born of the Spirit, are distinct things, not always found together ; that we are carefully to mark the difference between baptismal and spiritual regeneration ; that baptism is of the nature of a covenant, where the blessings are conditional, and suspended on the future character of the recipient ; that men, though baptized, may have unregenerate hearts, and may be in a state of unregeneracy, in a state of nature, children of wrath, and under the curses of both worlds ; that we are to examine ourselves by the fruits of obedience, in order to know whether, together with a new name received in baptism, we likewise are partakers of a new nature ; that we are to pray to God to bestow on us regeneration, if we fear we are without it ; that the means of obtaining it are, not only the sacraments, but faith, prayer, meditation, &c. ; that the word of God is especially the instrument of regeneration ; that there is a danger of rely-

ing too much on our baptismal privileges ; that there is an inward as well as outward baptism, as there was an inward as well as outward circumcision, and that these are not necessarily connected ; and that as many as are led by the Spirit of God, they, and they only, are the sons of God.

" Such is the broad and palpable contradiction between the new tract of Dr. Mant, and the other tracts of the Society.

" It would be vain to endeavour to reconcile these inconsistencies. Such an attempt may be practicable where a single term is to be disposed of, or an ambiguous expression resolved ; but can be of no avail in a question of direct and accumulated contradiction, where distinct assertions are made again and again on the one hand ; and denied, as distinctly and repeatedly, in every variety of form, on the other.

" Indeed, the attempt has been so fully felt to be impracticable, that other and stronger measures appear to have been resorted to, in order to obviate this glaring inconsistency. An alteration has lately been made in one tract, and another has been omitted from the Society's list.

" Since the year 1812 the passage which I have quoted from the Directions for a devout Behaviour in public Worship, has been changed from 'Regeneration, a Prayer for it,' to 'Renovation, a Prayer for it.'

" Bishop Bradford's tract on Baptismal and Spiritual Regeneration no longer appears on the Societies list. This circumstance is the more extraordinary, as the tract of the Bishop treats the precise subject of Dr. Mant's tract in a directly contrary manner, and was not only printed, in the first instance, at the express desire of the Society, but, so late as 1811, was strongly recommended, by a separate advertisement, to the attention of the members, as a judicious and scriptural discourse. This transaction, whilst it fully,

though tacitly, admits the charge of inconsistency, seems only to increase the real evil of the case; for, while it leaves above forty more books and tracts in undiminished hostility to Dr. Mant, it shews that the adoption and circulation of his novel doctrines is the effect, not of inadvertence which might otherwise have been alleged as the excuse, but of design.*

"What has taken place, therefore, renders the present appeal the more necessary, because it suggests the reasonable apprehension that it is but the commencement of a series of measures for gradually changing the language of all the old books and tracts; or perhaps getting rid of them entirely, in order to produce a conformity with the new doctrines which have recently been promulgated. Thus the creed of the Society" "will be essentially altered. And if at one time the Society's various tracts may be changed to suit the statements of Dr. Mant on one fundamental article of our faith, at another the same writings may be submitted to a similar process, to accommodate some new variation of opinion on the same or some other equally fundamental doctrine. In this way may all the great foundations of Christianity be secretly but effectually undermined. What mischiefs such variations must produce, while the fixed creed of our Church, to which all the Clergy have subscribed, remains as the witness of our dishonour, I need not point out!

"But here another question occurs: With what propriety are these hazardous changes made in tracts which the Society has solemnly, and after due deliberation, admitted and for many years retained on its list? Unimportant improvements in style, after a lapse of years, may fairly be admitted. But to make

* We are happy to find that this part of the charge has proved unfounded. The omission of Bishop Bradford's tract is stated to have been purely accidental. It has been restored to the Society's list.

the productions of former Archbishops and Bishops, perhaps the very founder of the Society himself, speak, even on important doctrines, a language the reverse of what was intended, and then to circulate the tracts thus altered as the works of the original writers, is surely a proceeding of no common temerity.

"Nor is it an unimportant consideration in this discussion, that the venerable names of all the Archbishops and Bishops of our Church are implicated in the proceedings of this great Society. And though it cannot be supposed that their high duties admit of their devoting much time to the detail of its concerns, it is, however, on that very account the more incumbent on the Society to avoid such incautious variations in its religious instructions, as must infallibly compromise their credit and consistency. In the present instance, Dr. Mant's tract comes forth apparently sanctioned by their authority. The forty or fifty books and tracts which oppose Dr. Mant, enjoy the same privilege: and thus are the highest authorities of our Church unhappily involved in the contradictions of the body which they patronise.

"It is no small aggravation of this distressing case, that the Society should have adopted the step of transmitting Dr. Mant's tract as the exclusive companion of its last Annual Report, thus diffusing in the widest manner, and with the highest sanction, the evidence of its own inconsistency.

"Notwithstanding, however, the extraordinary honours conferred on this publication, the evil likely to arise from it may still be remedied, by expunging it from the Society's list." "The circumstances of the times forbid us to hope that it will receive the same cordial support, if it should be once understood that it propagates error; which must be the case so long as broad and palpable contradictions are permitted to

exist in the doctrines of its tracts." "If it is still to be the leading body in the great efforts of mercy now going on in the world, it must stand forth in the attire of consistency and truth. No large mass of voluntary subscribers can long be kept together by any other conduct.

"I need not, I apprehend, do more than allude in this place to the unfavourable light in which the Society's late proceedings with regard to Dr. Mant's tract must tend to place the Church of England in her controversies with the Dissenters from her communion. Already has a most injurious use been made of the circumstance. And unless the Society shall vindicate its own consistency, it is unnecessary to say what advantages the opponents of our apostolical church will derive from the contradictory interpretations of a Society which includes so large a portion of her ministers.

"But from these and similar topics I purposely abstain; my sole object being to solicit most earnestly the attention of the general body of subscribers to what appears to me a fatal inconsistency, on a fundamental article of faith, in the Society's publications. A sincere regard for the interests of that Society, and an ardent wish for the increasing and permanent prosperity of that Church with which it is so closely connected, have dictated these observations; and I the more earnestly press them on the consideration of its members, from a full persuasion that the speedy and effectual removal of the evil which they point out, while it is imperiously called for by a regard to the interests of true religion in this country, is essentially and indispensably necessary to the respectability and continued usefulness of the Society."

To the Editor of the Christian Observer.

ALLOW me to offer a few observations on the subject to which a letter,

contained in your Number for November last, and signed "Crantor," refers.

It is very clear, that Saul was desirous to kill David; and that he had himself thrice attempted to do so with a javelin. 1 Sam. viii. 11, and xix. 10.

"If it be asked, how it came to pass, that Saul had always a javelin in his hand to execute his evil purposes: the answer is, that spears were frequently the sceptres, in those ages, which kings always carried in their hands." Stackhouse.—[See the note on 1 Sam. xx. 33, in the *Family Bible*.]

And though the circumstance of Saul's having a javelin in his hand, or near him, were not to be thus accounted for; yet, as his expressions and his conduct towards Jonathan (recorded in 1 Sam. xx.) shew what he intended to do, had David sat down at meat with him, he would have furnished himself with some weapon (why not a javelin?) to effect such intention.

With respect to his casting the javelin at Jonathan: whoever is aware of the effect of disappointment, on an ill regulated mind, will easily conceive, that the king, in the extremity of his anger, *might*, and (it being so recorded) will believe that he *did*, cast the javelin at his son, as the cause of his disappointment.

The title—"Saul, missing David, seeketh to kill Jonathan," may perhaps be somewhat improved; for there the word "*seeketh*," according to common acceptance I presume, means *endeavour*eth by machinations, or, in consequence of a *predetermination*—an expression which cannot be applied to an act of the moment, such as that referred to. ANGLUS.

To the Editor of the Christian Observer.

SOME of your able correspondents have already given us a view of certain theological errors which prevail among ministers of the Gospel.

I beg to offer a few hints on the same subject, in reference to certain professing Christians. In doing this, it is far from my intention to hurt the feelings of any Christian. But as religion extends, in any age, or in any place, it will be corrupted by human folly; and it becomes our duty to expose such corruption, with a view both to obviate the ridicule of the profane, and to promote the prosperity of the devout.

It is easy to distribute into various classes those who profess Christianity. One class will comprehend those who attend at church once or twice on the Sabbath, and who are outwardly decorous in their conduct, but who never seriously think about religion, and therefore have very imperfect notions of it. Another class, less numerous, but very important, consists of persons of cultivated minds, who are familiar with the leading doctrines of Christianity, but who only find religion agreeable when it is recommended by the charm of novelty and the elegance of taste; by the vigour of reason and the splendour of eloquence; by the tenderness that melts and the grandeur that elevates. Another class is composed of real Christians of sound minds, whose religion is sober but decided; calm but vital; humble but fruitful. Before we arrive at this class, we find one that is composed of those Christians whose piety is real, but who stand in need of "correction and instruction in righteousness."

This last class will form the subject of my present observations. Let me be allowed, then, to point out what appears to me to be their prevailing errors.—These are, an excessive fondness for high and mysterious doctrines; an almost exclusive regard to the doctrine of the imputed righteousness of Christ; an intemperate eagerness after *comfort* in religious ordinances; an aversion to distinct statements of Christian duties. Christ. Observ. No. 170.

ties; a great desire to be told much of perseverance; a love of fanciful and ingenious interpretations of Scripture; an estimate of the piety of others by a comparison of it with their own as a standard; and a desire to infuse their own sentiments into the minds of others, instead of referring them to the Word of God.

Now it will be granted by all real Christians, that there are mysterious doctrines in the inspired volume; that Christ is the only and complete Saviour; that religious ordinances may be and are the sources of great consolation; and that the humble, devout, and vigilant persevere. But, after these concessions, I would ask, Are the "deep things of God" to be discussed in every sermon? Is one office of Christ to be regarded, to the exclusion of other offices? Are happy feelings the great object of worship? Are we to rest on a mere speculation that Christians go from "strength to strength?" Is the piety of one individual to be judged of by the piety of another? Are we to hear with indifference, and even with dislike, the holy tempers and the strict morals of the Gospel inculcated on Christians? And are we to amuse ourselves with perverse interpretations of Scripture, instead of depositing in our minds its plain truths, directions, promises, and warnings?

Let any dispassionate person answer this inquiry. The answer will be in the negative. But how many err in some one or more of the points that have been mentioned! The consequence is melancholy. A false taste in theology is formed and cherished: a false standard of truth and piety is established. The unfortunate individual goes to church: if some of his favourite points are handled, he is almost lost in admiration. Why? Because such or such a doctrine was discussed. But if it happens that some topic of Christian temper, or Christian morality, has been expanded and pressed on the

conscience, he returns home peevish, discontented, and censorious. Why? Because the preacher has only been telling him what he ought to *do*. The errors in question, then, must have a most baneful influence on the soul. Such a religion, however orthodox, will not make men good, and is far from making them happy. On this point I need not enlarge. The characters of whom I speak know what are the genuine fruits of "the wisdom from above," as enumerated in Scripture. But they are more attentive to preserve the accuracy of their system, than to cultivate the temper and exhibit the fruits of the Gospel. All Christians, however, will do well to recollect, that a zealous attachment to a few doctrinal points will, in death and at judgment, be found a poor substitute for true holiness and practical godliness.

Since these errors undeniably exist, and since their effects are to be lamented, it becomes an interesting inquiry to ascertain, as far as we can, the causes of them. I clearly see the difficulty that attends a luminous statement of those causes. I wish my remarks, therefore, to be merely viewed as hints, leaving the intricate and important subject to be fully developed by some abler pen.

Is there not, then, in us naturally a strong inclination to fix on one particular opinion, or on one peculiar view of a subject, to the exclusion of others? We see this propensity in men of philosophy and science. Some particular notion, or set of notions, is taken up; and, being allowed to occupy the mind, is made the basis of a perishable hypothesis. Such men have often made themselves as remarkable for their absurdities as for their real attainments. A science is not composed of one truth, but of many truths; and to fix upon one of them is to destroy the proportion, beauty, and perfection of the science. Is it not so in religion?

Religion is not one truth, but many truths. Why, then, dwell with eagerness on one truth, or several truths, to the exclusion or degradation of others that rest on the same Divine authority? But if there be this natural inclination in man for partial views, it will be wise in us, and indeed our duty, to oppose it. A distorted science may, in some instances, be an amusing object to contemplate: but a distorted religion is a serious concern, and it involves too much moral evil to justify any trifling feelings. The Christians whom I have in view are not perhaps aware of this inclination; and therefore, in opposition to reason, they dwell on a part of religion, instead of regarding the whole.

Is not a precipitancy in forming our views and conclusions natural to man? This, if it be indulged in, will quickly put an end, as it respects sacred matters, to that process by which alone a sound judgment can be formed. When will Christians be patient in investigation, and slow in drawing their conclusions? Impatient to be almost at once mature characters, which can only be the result of time and experience, these Christians are found, at a very early period of their course, pronouncing their oracles and decisions with confidence, as though they were familiar with the whole compass of revealed truth. If they sometimes find that they are wrong, some other sentiment, by a rapid transition, is adopted, of which perhaps all that they know is, that it is a new one. But true religion is generally of slow growth. It is not a plant that shoots up rapidly by means of artificial heat, appearing before us presently in its full dimensions, and in all its charms. It is the tree that grows imperceptibly in the field, beneath the sun, and amidst the showers of heaven; which smiles in the roughest storm, and sustains unhurt the rudest winter, and continues long to cheer

the eye of man. Christianity does not allow of precipitancy in its disciples. It is natural: but is the real Christian to follow nature?

Is not the love of the marvellous also natural to man? There is somewhat of the poetical or fanciful in the constitution of many people. Who does not occasionally riot in the fields of imagination, amidst perfection that has no basis, and beauty that has no existence? To this principle, as one cause, I ascribe much of the love that some Christians have for the mysterious in doctrinal religion, for the inexplicable in what is called experimental religion, and for the curious and allegorical in the interpretation of Scripture. He who would make real attainments in religion must restrain his imagination. But, from a variety of causes, before we attain to that sobriety of character which only wisdom and experience can impart, we are prone to admire the mystical and the fanciful, instead of attending to plain and sober reality. This is sickly and pernicious.

Is there not naturally in man a principle of *pride*, which makes him obstinate in his attachment to the views which he has once embraced? He is, therefore, reluctant to question the truth of his opinions, and to hear the remarks of others upon them. He will not harbour the suspicion that he may possibly be wrong.—Others may be wrong, but he cannot. But this is neither Christianity, Reason, nor Protestantism. Every one who reflects on the operations of his own mind will own the truth of this statement. To approve and admire a silent, thoughtful, teachable spirit, is easy and specious: but to exercise such a measure of this spirit as will ensure the ready reception of truth, though it may happen to be disagreeable truth, implies a well-disciplined mind.

Lastly, is not a love of *indulgence* natural to man? Who submits to labour, difficulty, and danger if he

can avoid them? Religion is an active service. It involves the regular performance of duties, as well as the adoption of views and principles. Sin is to be avoided, holiness cultivated, and the works of obedience performed. If our natural love of indolence prevails, it is clear that religion will soon be reduced to views and feelings, profession and form; and obedience will be left to legal Christians. Doctrine will be admired, and practice will be slighted.

Thus, if I mistake not, the errors of many professing Christians may be traced to certain principles of our nature. I am aware, that the principles I have mentioned may be traced to more remote principles: but I write hints, not a disquisition. If I am right in my opinion, these principles ought to be pointed out. If we lament certain errors, and declaim against them, let us shew their origin. The science of human nature is interesting in this view, and opens an extensive and important province for the study of the minister of Christ.

On that class of causes, which depends on the conduct of the individuals themselves, I will only trespass so far on your limits, and on the patience of your readers, as to state, that God generally connects prosperity of soul with the proper performance of certain religious duties. Many Christians know and admit this, who, it may be apprehended, do not act according to their knowledge and conviction. There is a manifest reason for the errors we observe and lament.

Let me now, in conclusion, very solemnly assure every reader of this paper, that I have written it with a real desire to do good. Some may censure my freedom, and question my motives; and it is to be feared, that those who ought to pay the greatest attention to my remarks will pay the least. If, however, I have suggested any thing that will be of real service to one individual, my labour has

not been in vain. Christianity is a great subject, and Christians ought to be great characters. In order to be truly great, they must oppose human nature, and submit to Christianity in all its parts. The Saviour must form their tempers and rule their conduct, as well as be the foundation of all their hopes. Their piety must be universal and simple: it must bear inspection and extort admiration. Thus the doctrine of God our Saviour will be adorned, and its happy disciples will visibly acquire a fitness for that state where imperfection is unknown, and blessedness is complete.

TALMIDON.

FAMILY SERMONS.—No. LXXXVI.

1 John i. 5—7.—*This then is the message, which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

IN the beginning of this Epistle we have a very solemn attestation to the person and character of Jesus Christ. The Apostle speaks of himself as having been intimately conversant with his Lord during his residence on earth, and as still possessing fellowship with the Father and the Son. In the verses which follow, he announces himself as a messenger of Christ;—as a person expressly appointed and sent forth by the Lord himself, and charged with a most sacred and important commission. This is the message which we have heard of him and declare unto you: this is an essential doctrine, which we learnt from the very lips of the Word of Life, when we heard him, and looked upon him, and walked

with him as his friends and companions: and we declare it unto you that ye may have fellowship with us; that ye may partake with us in all the blessings of mercy and salvation which belong to us as the children of God and the friends of Christ, and that your joy may be full.

In explaining the text, I purpose to consider, I. The nature of the message; and, II. The conclusion which is derived from it.

I. Let us consider the nature of the message: “God is light, and in him is no darkness at all.”

The word *light* is used in many different senses in the holy Scriptures; but it is generally intended to denote something of peculiar excellency. It is often opposed to darkness: and the meaning of the figure is easily deduced from that consideration. Since the light of the sun discovers to us the beauties of the material world, which vanish in the night, the term is sometimes meant to signify knowledge, as opposed to ignorance: Thus, “The entrance of thy Word giveth light: it giveth understanding unto the simple.” “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” On other occasions it represents the means or the fountain of knowledge. Thus we read, “All things that are reprov’d are made manifest by the light, for whatsoever doth make manifest is light. Every one that doth evil hateth the light, neither cometh to the light lest his deeds should be reprov’d.” Another obvious sense in which the term may be adopted, is that of purity: as the rays of the sun are clear and bright, without any mixture of darkness. To this purpose is the admonition of St. Paul: “The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.”

We perceive, therefore, a strict propriety in the application of the word *light* to the Supreme Being.

It may be taken either to signify the perfections of the Divine Nature collectively, or some one perfection in particular. In the passage before us, if we may judge by the concluding part of it, it seems to refer chiefly to the holiness of God. As he dwelleth in light which no man can approach unto, in a place where the impurities of this lower region can never enter, so also is he light in himself, perfect holiness and perfect purity. This attribute of holiness is announced by the Almighty on many occasions: he reveals himself as the High and Holy One that inhabiteth eternity: and it is in celebrating his holiness that the children of light seem more peculiarly to extol their Creator. And this glorious perfection of the Divine Nature is displayed in all his counsels, and in all the operations of his hands. If we carry our thoughts from the present disordered state of the world to the morning of the creation, when he gave the word, and the heavens and the earth, and all the host of them, appeared at his command, they bespoke the *fiurity* no less than the *might* of Jehovah. The Spirit of God moved upon the face of the waters, and the sea, and the dry land, and all things in which was the breath of life, displayed his sacred influence. Of sin and sorrow there was no appearance in the works of God: every thing that existed was perfect in its kind, and all was peace and harmony. If we look higher than the visible creation, and contemplate the world above, the stamp of Holiness is the universal character of heaven. The angels are holy: they still retain the faculties with which he at first endowed them, and still reflect the image of their God. The spirits of the just are, according to the qualities of their nature, holy as God is holy, and perfect as God is perfect. The very place which is enlightened by his glory, is declared to be holy. If we offer here

the incense of prayer and praise, we worship toward his holy hill. If we lift up our hands, it is toward his holy temple. If he hear and answer, he hears us from his holy heaven. God sitteth upon the throne of his holiness, and greatly is he to be praised in the mountain of his holiness. Into the city where he dwelleth, the Jerusalem above, there shall in no wise enter any thing that defileth; nothing that is contrary to his own nature, or which can tarnish the perfect purity of all things around him.

The Apostle mentions this intelligence as the *message* of Jesus Christ. Does he mean, then, to imply that the worthies of the ancient church were ignorant of the nature of God? Does he mean to assert that Enoch, who walked with him; that Abraham, who is emphatically called the Friend of God; that Moses, and Joshua, and David, and that illustrious line of preachers and of prophets who held intercourse with Jehovah, and spake in his name, were unacquainted with the majesty and purity of the Divine Nature? The passage assuredly is not thus to be understood. God had, in time past, afforded to the Israelites many partial manifestations of his glory: but St. John considers himself as entrusted with a more direct message, and a more distinct revelation than had been given to the ancient World: as life and immortality were fully brought to light by the Gospel, so also were the perfections of God more clearly manifested in the gift of his Son, and the Gospel which he taught. It was now to be universally proclaimed, that God is a Spirit, and they that worship him must worship him in spirit and in truth. His attributes were now displayed by the whole system of human redemption, in a way which had only been obscurely typified in the Jewish Church, and the perfect holiness of his nature was demonstrated by the awful sacrifice which justice demanded for the

salvation of men. "God is light, and in him is no darkness at all:" no spot of evil to diminish the glory of his perfections.

From the very solemn manner in which the Apostle introduces the message, we are led to conclude that there was something either in the message itself, or in the consequences to be derived from it, not generally acceptable to the persons whom he addressed. Yet it is difficult to conceive what objection can be made to the doctrine. A poor heathen, indeed, who believed the gods of his adoration to be polluted with every passion, and with every crime to be found among their worshippers, might perhaps be startled at the message that God is light. But this Epistle was not written to heathens: it was addressed to those who were members of the church of Christ. There were doubtless many nominal Christians in that day, as well as in the present, who admitted the perfections of the Divine Nature, whilst their lives proved that they did not follow out the doctrine into its consequences. They did not perceive, or at least did not care to acknowledge, the obligation which was on this account imposed upon themselves. They held the truth in unrighteousness: they pretended to worship a God of purity, while their own practice was impure: they believed that God was light, but they walked in darkness.

II. Let us proceed therefore, in the second place, to examine the conclusion which is derived by the Apostle from this message. The first inference is this:—

"If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The Apostle applies his reasoning to two classes of persons. The first of these classes consists of those that

deceive themselves: "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth." The phrase "to walk" is used in scriptural language to denote the practice and habit of our lives: and "to walk in darkness" is to pursue a course inconsistent with that Divine law of purity and holiness which hath been enjoined by him who is declared to be Light. If we have no fellowship with God, no communion with the Father and the Son, we are not of the fold of Christ: and this fellowship we cannot have, if we obey not the truth.

The second class consists of those that walk in the light as he is in the light; who pursue a course conformable with the law of God. These are united in the fellowship of the Gospel with all the disciples of Christ their Lord. The apostle does not say, that the holy habits of this life are to *bring* us into this fellowship: for the meritorious cause he expressly declares to be the blood of Christ: but he appeals to those holy habits, and to the whole character of the man, internal and external, as an evidence of his state—as an evidence which is perfectly decisive.

The justice of this reasoning is obvious from the very nature of Christian fellowship. What union can exist between Christ and Belial? What concord between that Being, who is of purer eyes than to behold iniquity, and the children of unrighteousness? The temple of God is holy. It is impossible, from the nature of the case, that light and darkness can exist together: it is impossible that the Father of Lights can be the companion of those that are walking in darkness.

We have stated generally that those persons are walking in darkness who pursue a course inconsistent with the law of purity. It may be useful to illustrate this part of the subject in a more particular way.

1. Let us ask then what is the con-

dition of those who knowingly and openly violate the *moral precepts* of the Gospel? Do these men possess fellowship with God? Are they walking in the light? In the Epistle to the Ephesians, as in a passage already quoted from the Epistle to the Romans, St. Paul is decisive upon the point: after mentioning several offences against the law of God, he adds, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the Spirit is in all goodness, righteousness, and truth: and have no fellowship with the unfruitful works of darkness."

2. It is possible, however, that our conduct may be morally inoffensive, and yet we may be walking in darkness: if we say that we have fellowship with God, and have not the *dispositions* which he requires, we lie and do not the truth. For let us hear the testimony of St. John in this very Epistle: "He that saith he is in the light, and hateth his brother, is in darkness even until now." If we have not that mind which was in Christ Jesus; if we be destitute of those tempers and dispositions, which flow from the spring of Christian love, we are strangers to this fellowship of the Apostles, the communion with Christ and with God.

3. It may be difficult to ascertain the quality both of our conduct and dispositions, unless we inquire further into our *principles*. However upright we may conceive ourselves to be in our intercourse with men, and however blameless in our temper, yet unless our hearts are changed by the power of Divine grace, so as to be influenced by right principles, we are after all walking in darkness. "A corrupt tree cannot bring forth good fruit: make the tree good, and the fruit will be good." Such are the

declarations of Christ: and to the same end St. Paul prays for the Thessalonians, that the Lord would establish their hearts unblameable in holiness before God.

If we be thus holy in all manner of conversation, thus conformed in our principles, our dispositions, and our conduct to the precepts of holiness, we then walk in the light as He is in the light: we possess not, indeed, the same perfect purity with him in whom is no darkness at all, but he lifts up the light of his countenance upon us: we walk in the light which he has been pleased to pour into our minds, and to shed upon our way, and we can rejoice in the consciousness that God is with us. We have fellowship with him and with each other: we are associated with those holy brethren, who, like us, are partakers of the heavenly calling, and live in sacred communion with the Father and the Son.

There is yet another inference, which St. John draws from the message, and upon which he seems to lay considerable stress: "The blood of Jesus Christ his Son cleanseth us from all sin."

This passage is sometimes understood to mean that those, who thus walk in the light, have been justified by faith in the atonement of Christ: and it is supposed that the Apostle means by it to shew distinctly the source from which their holiness is derived. That he is speaking of true Christians, and that all true Christians have been admitted into the family of God by faith in Christ Jesus, for the remission of sins, is undoubtedly true: but the general scope of these verses seems rather to require a different interpretation of the concluding words. The following appears to be the most natural meaning: "If we walk in the light as he is in the light; if while we endeavour to live in the spirit of habitual obedience, and in the continued exercise of purity and every other Christian grace, we seek the

influence of his grace and Spirit, the blood of Jesus Christ will avail gradually to purify us from all the *remains* of an evil nature, and still more to cleanse and sanctify our hearts. We shall gradually advance in holiness, and be daily transformed more and more into the image of Him that has called us. As it was by faith in the sacrifice of our Redeemer that we were first delivered from the guilt of sin, and cast off its dominion; so it is also by faith, that we learn to become daily, under the teaching of the Divine Spirit, more dead to the world and more alive unto God. Every successive conflict with the enemies of our salvation seems to weaken their efforts and to confirm our strength: we acquire hope by experience, and we learn for ourselves, that no weapon can injure him who presents the shield of faith, and who is armed with the sword of the Spirit. It never will be said of any child of man in this world, that he has already attained or is already perfect, but the sanctifying operations of the Holy Spirit *tend* to perfection: and if we walk in the light, they never will be intermitted till we become perfect in holiness, and are presented unblameable and unrepugnant in the sight of the Lord. We know that when he shall appear we shall be like him. Whatever may remain of a sinful and corrupted nature, will be cast off with the corruptible body: and the purified soul will appear in the presence of its God holy and spotless as when it came from the hand of its Maker. He will behold his own resemblance in the spirits of the just, and will admit them for ever into his presence as meet to be partakers of the inheritance of the saints in light.

Let us then take this subject as a test of our own characters. Let us examine our conduct. We frequently speak of nations that are lying in darkness, and congratulate ourselves that upon *us* the light has come, and

the glory of the Lord has risen. But how many even among ourselves are to be found who prefer darkness to light; who, with loud claims to illumination and knowledge, lie and do not the truth. We continually invite each other to worship and fall down and kneel before the Lord our Maker; declaring with one consent that he is the Lord our God, and that we are the people of his pasture and the sheep of his hand: we raise our voices in the persuasion that we are walking in his light and have fellowship with him, when in many cases we are deceiving both ourselves and others; but God we cannot deceive. In what way are *they* walking who violate his Sabbaths; who take his holy name in vain; who act upon the principle that he loves the worship of the lip above the service of the life,—that he prefers sacrifice to obedience? Have these men fellowship with God? It cannot admit a question that they are walking in darkness: and however they may flatter themselves that they can compensate for the breach of one duty by the punctilious observance of another, their hope is absurd, and their religion is delusive.

Let us examine likewise our *dispositions*.—Upon what principle is it that men calling themselves Christians indulge in a spirit of malignity, hatred, revenge, covetousness, or lust? Can *they* be the companions of the God of purity and love? Is this the character of those that have fellowship with Christ? Surely there can be no more decisive test given of a mind alienated from God, than the habitual indulgence of that spirit which his precepts and his nature alike condemn. Let us ask ourselves further, whether the *principles* of the Gospel are implanted in our hearts. What evidence do we possess of a mind renewed by Divine grace, of a heart which is panting for complete sanctification? Is it a pleasure and delight to us to bend the knee in

prayer, and to commune in private with our God? Is it our earnest desire to die to the world and to live unto him? Do we love the things which he has commanded, and hate whatever he condemns? Is the life which we now live a life of faith in the Son of God, of holy trust and scriptural dependence? Are our hopes, and our affections, and our desires fixed upon that better world, where sin shall never be found, and where righteousness and peace and joy shall be perfect and universal? If such be our character, then are we walking in the light as he is in the light: and whatever be the occasional clouds that may pass over our path, we shall be enabled to rise above them to a clear sky, and eternal sunshine will settle on our heads. This world has its seasons of gloom: but if we have fellowship with the Father and the Son, we are hastening to a world which the glory of God doth lighten, and the Lamb is the light thereof. His servants shall there behold his face, the face of Him who is light in all its purity: and there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light. Amen.

To the Editor of the Christian Observer.

EVERY thing we see is calculated to remind us of the uncertain, transitory, and therefore unsatisfying, nature of the world and the things of it, and to lead our thoughts to the contemplation of *death*, as putting a period to all our earthly schemes. But in the days of youth, health, or prosperity, we easily lay aside the thoughts of death; and live as if the state, in which we find so much present ease and enjoyment, were to last for ever. Sooner or later, however, we are roused from this delusion; and amongst the various means which God employs for this effect, he frequently

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shews us, by means of affliction, our fatal error. When therefore the desire of our eyes is taken from us, and all our hopes seem to perish; when our eyes are dim with weeping, and our hearts fainting within us; when the world to us has lost its lustre and loveliness; let us not neglect the opportunity for serious and profitable reflection which God gives us,—let not the voice of our companions force us from our solitude, nor call us from the chamber of silence and grief, till we have heard the Almighty speaking to us in our affliction, and have seen his gracious design to our souls in bringing down our boasted strength, and laying our earthly hopes in the dust,—let us commune with our own heart, and in our chamber, and be still.

Perhaps in the death of our friend, God has removed our *idol*; for in this light we are taught to consider whatever usurps the place of the supreme love of God in our hearts. To be convinced of this more clearly, let us think whether this beloved object did not engross those thoughts, and those hours, which ought to have been devoted to the service of our God; whether we have never acted against the suggestions and warnings of the Holy Spirit, by the sinful indulgence of our earthly desires, in the gratification of the object of our affections; and whether we have not repined or murmured at its removal. If so, we may regard ourselves as experiencing the effects of His displeasure, and we ought to be excited to penitence and prayer.

Another leading design which God proposes in afflicting us, is to wean our hearts from the alluring and deceiving things of this world; for though we are warned against them in Scripture, we are apt to read the warning without any self-application, until the loud call of affliction to our own hearts shews us its truth, and leads us feelingly to exclaim in the bitterness of our soul, "O that I had

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been wise that I had understood these things!"

But let us turn to a brighter prospect; and while we consider the *means* by which God will sanctify our afflictions, if we avail ourselves of them, let us keep in view the exceeding and eternal weight of glory in which they will be for ever swallowed up. By the loss we have sustained, God is calling us from our former paths of worldly pursuit and pleasure to himself. Let us then seek his face—let us search and try our ways, and turn to the Lord our God with all our hearts. For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion, according to the multitude of his mercies. Let us, in humble and earnest prayer, apply to Him who not only will in no wise cast us out, but on the contrary *waits* to be gracious to us. Let us come to him through that merciful Saviour who was bruised for our iniquities, beseeching him to shew us our sins, to give us repentance unto salvation, to clothe us with his righteousness, and to raise our hearts by his Holy Spirit from earthly affections and desires, to that supreme love towards him and that practical faith in him which will produce in us the peaceable fruits of righteousness. Nor let us be discouraged by the apparent difficulty of the work; for though the world, the flesh, and the devil will be against us, yet greater than all these is he who will be for us, even the Lord of heaven and earth, our Father and our Saviour, through whom all our wants shall be abundantly supplied. But let us ever remember, that when we embrace the Gospel, we must take its precepts for the rule of our conduct, and its promises for our only portion and happiness; that we must altogether

renounce the sinful practices and pleasures of this present evil world; that we must persevere in well doing, in prayer and watchfulness; for our warfare with our corrupt nature will never cease while we continue to breathe. Our adversaries are vigilant and strong, and our path narrow; but then, whither does it lead? It leads to that issue where all our doubts and fears will vanish, where we shall see the full end and gracious purpose of all God's dealings with us, however afflictive they may now be—even to eternal life! that rich purchase of our Redeemer's sufferings and death, whose righteousness will clothe, whose Spirit will sanctify, and whose blood will justify and save for ever the humble believing penitent.

And will not this result overpay us for all our sufferings and all our sorrows? While by faith we see the promises afar off, and are persuaded of them, and through grace embrace them; shall we not be content to live for a few years, as strangers and pilgrims upon earth? Shall we not even bless God for those afflictions under which we once murmured, but by which we were led to know the things which belong to our peace? Thus graciously does God, (by means, the most painful to the flesh,) work the most blessed effects upon the soul, opening the eyes of the blind, recalling the wanderers, and confirming, strengthening, and purifying those who are already numbered amongst his people.—May the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that we have suffered a while, make us perfect, stablish, strengthen, settle us. To him be glory and dominion for ever and ever. Amen.

S. S.

MISCELLANEOUS.

To the Editor of the Christian Observer.

PERHAPS, amidst the present conflict of religious parties, the following allegorical sketch may not prove unacceptable, nor unsuitable to the design of your work. To its *spirit* I am sure it will not be found unsuitable.

I am, &c.

F.

MODERATION, AN ALLEGORY.

Over an empire of considerable extent there once reigned a sovereign, whose name was RELIGION, the daughter of REVELATION. She was a princess of a beautiful person, and of the noblest accomplishments. Her days were passed in consulting the true happiness of her subjects, from the greatest to the meanest. Never were any people blessed with a ruler more desirous of advancing their real prosperity, or better qualified for promoting it. If ever she failed of effecting this object of her wishes, her failure was to be ascribed, not to any want of zeal and wisdom on her part, but solely to those arts of faction from which the best governments are sometimes as liable to suffer as the worst.

Amongst the individuals who possessed the confidence of this wise and good sovereign, the principal was MODERATION, the child of REASON and INTEGRITY. This eminent personage had for some time held the office of prime minister in the court of RELIGION; and, as long as affairs continued to be guided by his wise, prudent, and conscientious management, they were attended with the happiest results. The empire of RELIGION flourished: and her dominions were extended, not by war and conquest, but by the willing submission of neighbouring states;

which, being unable to defend themselves from powerful foes, implored her protection, and offered to resign their independence, heretofore rather nominal than real, to the control of her mild and equitable government.

But factions, alas! will find their way into all courts; and even the court of RELIGION was not exempted from their influence. The rule of MODERATION was soon violently calumniated and opposed by two parties in the state: one headed by BIGOTRY, the offspring of PREJUDICE and VIOLENCE; the other devoted to LAXITY, who sprung from the union of OPULENCE and SCEPTICISM. The leaders of these two parties, though at variance with each other, were nevertheless both united in using their endeavours to drive MODERATION from the helm of state. BIGOTRY, however, was the more able and active opponent of the two; for, whilst LAXITY, with his followers, contented themselves, for the most part, with laughing and sneering at the conduct of the prime minister, BIGOTRY was secretly plotting the destruction of the favourite, and setting in motion all the arts of cunning and calumny, in order to render his government suspected by the sovereign and odious to the people.

It happened, unfortunately, that some untoward circumstances, which took place about this time, tended to forward the designs of the opposition. Two minor leaders of party, of no respectable character, but of some influence, TIMIDITY and WORLDLY-POLICY, had, from private motives, lent an unsolicited support to the government of MODERATION. TIMIDITY professed to admire his consummate caution and prudence, always keeping within the verge of safety, and never hazarding the pros-

perity of the state by bold and daring measures. **WORLDLY-POLICY**, on the other hand, extolled his care to render himself as agreeable as possible to all who had the happiness of approaching him; since this he affirmed to be the true interest of every human being, and the first duty of a minister. Yet these hypocritical subalterns had in truth but little esteem for the individual, who was the subject of their praises. **TIMIDITY** was pleased with that part of the conduct of **MODERATION** which seemed to countenance his own grovelling and unmanly spirit; and **WORLDLY-POLICY** hoped to derive some support for his selfish and avaricious projects, by pointing to the example of so wise and respectable a character. But both were secret enemies to **MODERATION**. **TIMIDITY** thought him too decided, resolute, and persevering: **WORLDLY-POLICY** hated him as too strict and conscientious.

BIGOTRY, however, took care, in the mean time, not to miss the opportunity of profiting by the seeming alliance of these miscreants with his great political adversary. He represented to his partisans, and through them to the nation at large, that the views of the prime minister, notwithstanding his plausible professions, were to be strongly suspected; that the tendency of his measures was to ruin the state; that, with all his apparent steadiness and probity, he was under the influence of corrupt advisers; and that **TIMIDITY**, or **WORLDLY-POLICY**—sometimes one, and sometimes the other—presided at all his councils. He even accused **MODERATION** of absolute treachery to his sovereign, concealed under a mask of the most refined hypocrisy. These charges at length reached the ears of **RELIGION**, who summoned her favourite to a private audience.

MODERATION affirmed the charges laid against him to be altogether

false. Admitting that his conduct might sometimes receive an apparent countenance from the praises of **TIMIDITY** and **WORLDLY-POLICY**, he yet steadily disavowed any acquaintance with their persons, and any esteem for their characters. He shewed that the pretended union between him and them was founded on a very slight, and merely accidental resemblance; declaring, at the same time, that his views and principles differed from theirs as widely as light from darkness. He took a review of the principal measures he had adopted, since his advancement to power, and proved that they were no less distinguished by a conscientious firmness, and a laudable perseverance, than by the prudence and dexterity with which they were contrived and executed.

An unhappy prejudice had, for the moment, gained possession of the sovereign's mind. **MODERATION**, finding his assertions and arguments to be not so well received as he expected they would be, instantly begged permission to resign the seals of office; and **BIGOTRY** obtained a temporary triumph, by being appointed prime minister in his room.

Nothing but strong measures was now the order of the day. The new minister ruled the kingdom *with a rod of iron*. His manners were awkward and uncivil; his measures hasty, rash, and violent. He very soon alienated the affections of the people, and lost the confidence of the sovereign. Those foreign states, which had placed themselves under the protection of **RELIGION**, now broke loose from her control, preferring the dangers of their former state of insecurity to the certain evils flowing from the arbitrary sway of a domestic tyrant. Public affairs were, in short, proceeding from bad to worse; when **RELIGION**, being convinced of her mistake in choosing **BIGOTRY** for her prime minister, presently dismissed him in disgrace

and sentenced him to a perpetual exile from the court.

LAXITY, with his party, were now called into office. Though careless in his disposition, he had been no indifferent observer of the intrigues and changes in the government. Much as he disliked MODERATION, he hated BIGOTRY still more, and was enraged to find himself overreached by the superior policy and industry of the latter. MODERATION had always treated him with some degree of management and good temper: BIGOTRY, when in power, made him feel the full weight of his authority. Rousing himself, therefore, from his natural devotedness to pleasure, he commenced an active opposition against his former ally, and aided the downfall of BIGOTRY by his ridicule, his abuse, and his remonstrances.

But, if the administration of BIGOTRY had been bad, that of LAXITY was still worse. The latter no sooner found himself seated in the chair of power, than he returned to his former habits of ease and self-indulgence. If BIGOTRY had endangered the welfare of the state by a system of violence and imprudence, he had nevertheless preserved some degree of order and security; some reverence for majesty, and some obedience to the laws. Under the present minister, affairs were thrown into the utmost confusion. The laws were brought into contempt; the revenues embezzled or misapplied; the defence of the country totally neglected. These dreadful abuses could not last long. Complaints were soon conveyed to the ears of RELIGION, who hastened to atone for the mistake of her second experiment, by the immediate banishment of LAXITY, with his crew of profligates.

She now recalled her first favourite, MODERATION. She assembled together her whole court; and, having in their presence solemnly in-

vested him with the ensigns of power, she addressed them in the following language:—"Behold again my old and faithful servant, MODERATION; once unhappily removed from my counsels, but now recalled to them with additional splendour and dignity. I will confess my error: I lent too ready an ear to the malice and misrepresentations of his enemies. I was led to believe that TIMIDITY and WORLDLY-POLICY exerted too much influence over his measures. I now find that he had not the least connection with these disreputable intriguers. Firm in proposing and executing what he judged most conducive to the real benefit of the state, yet carefully avoiding all needless offence and irritation; cautious in his deliberations, but steady and resolute in his decisions; enlightened and comprehensive in his views; mild and conciliatory in his manners; prudent without pusillanimity, and active without ostentation; he gained the affections of many, and the secret admiration and respect of all. Under his government, my kingdom was in a flourishing condition: since his removal, it has been hastening to decay. BIGOTRY would have set it in a flame: LAXITY would have exposed it a defenceless prey to its enemies. I have banished these factious leaders from my presence for ever. I recall my long tried minister. Henceforth I will support his authority, to the exclusion of all pretenders. LET MODERATION BE PRIME MINISTER FOR LIFE. IN THE COURT AND OVER THE EMPIRE OF RELIGION."

WE have much pleasure in correcting an error into which we were betrayed, in a former Number, respecting the course of religious instruction pursued at our Universities, by the insertion of the following letter.

To the Editor of the Christian Observer.

I have just read the very interesting account which appeared in your Number for October last, of a remarkable revival of religion in the College of New Jersey. That account is closed on your part, by pointing out a defect which you allege to be peculiar to our English Universities; and by a request to such of your correspondents as are conversant with the detail of college regulations and statutes, that they would suggest in what manner that defect may be supplied. I have only a few words to offer on each of these heads, of which you will judge how far they may be worthy of your acceptance.

In regard to the defect itself, I believe that your statement, that any men may graduate with honour, without its being known by their superiors that they have ever looked into a Bible, or taken the slightest pains to understand its contents, is very far from being true, at least in Oxford. According to the present system, observed in the public examinations in that university, every candidate is examined first in the New Testament; and, unless the result of this part of his examination is thought satisfactory, his other pretensions, be they what they may, are not inquired into. Besides this, in all colleges, one course of lectures at least is (I believe) given on the subject of theology to every under-graduate; and in some colleges more efficient measures are adopted for the instruction of the student in the language and doctrines of the Gospel.

Still a want of appropriate instruction for the candidate for holy orders, must be acknowledged to be a great deficiency in the system of our English Universities. The governors of them would probably, on this subject as well as on those connected with it, do well to take some hints from the very valuable documents of

Dr. Green. But it is evident that no plan for the improvement of those bodies in this respect can succeed, unless the governors are themselves impressed by the Holy Ghost with the spirit and power of religion. If they are, no difficulty can occur in introducing into any particular college, such regulations as that spirit may dictate. No statute interferes with the discretion of a tutor; and, if the governing part of any college should agree to adopt even the whole of the New-Jersey system, no other obstacles need be apprehended than such a degree of opposition in the place at large as so important a change may be expected to excite.

It remains, therefore, only to determine what course is most likely to be effectual, under God, towards encouraging the growth of religion in the education of a mixed multitude, such as those, who are sent to our universities; and then all, whose hearts God has touched, may pursue it. Such an inquiry is eminently interesting and important, and I leave it to abler hands than my own.

C. C.

To the Editor of the Christian Observer.

It is impossible for any real friend to our excellent Church, to read your late very able and interesting Review* of several pamphlets on the dangers to which that church appears to be exposed at the present moment, without being particularly struck by the statements which you have extracted from the important work of Mr. Yates, and without feeling that they afford a most just ground of alarm upon the great subject to which they refer. The extent of that alarm will, however, depend upon the accuracy of the statements in question.

* See the Number for last November.

Your Review represents Mr. Yates as stating, that in one circle round the city of London, containing 38 parishes and 181,882 inhabitants, only 50,000 persons are accommodated with the means of public worship under the establishment; and that in another, containing 55 parishes and 970,668 inhabitants, only 110,000 persons receive the same accommodation—and that in consequence of this defective provision, after a certain deduction afterwards mentioned, there remain no less than 953,000 persons without the possibility of partaking the advantages of parochial worship, and consequently without that regard and attachment to the Church of England which can only be found by a sense of benefits conferred and received. But here I beg leave to suggest that one obvious source of abatement in this frightful statement has been apparently overlooked. Assuming that in the one case 50,000, and in the other 110,000, may be considered as a fair estimate of the numbers for whom provision is made, Mr. Yates appears also to assume, that these numbers must always consist of the self-same identical individuals. Admitting that no more than these numbers can receive accommodation at one and the same time; is it forgotten, that in almost all our places of worship, Divine service is performed twice on every Sunday, and in many of them three times; and that the congregations then assembling, are perhaps never composed precisely of the same persons? It is well known that in by far the greater number of families in every parish, there is an exchange of turns in attending Divine worship. One person goes in the morning, another in the afternoon, and a third in the evening. I am not much accustomed to calculations of this nature; but it strikes me, that the admission of this single consideration goes far to enlarge the numbers of those who may be assumed

to be provided with the means of religious worship in the Establishment.

It might be added, that several other considerations must in fairness be admitted as tending still farther to diminish the fearful deficit referred to. To say nothing of the many thousands of hereditary Dissenters, and of inveterate absentees, not from necessity, but from irreligious habits, a farther deduction must be made from it on account of *infants* and of *the sick and aged*, who, though debarred by affliction and infirmity from the house of God, cannot justly be numbered with those who are unavoidably left, to adopt the expressions of Mr. Yates, “without parochial communion, without Divine Service, without any benefit from our admirable Liturgy; without any Gospel-instruction; without any sense of religion.”

Having stated these cursory remarks on the work in question, my knowledge of which is as yet confined to your Review of it, I wish, however, in conclusion to assure you, that I fully agree with you as to all those sources of danger to the Church to which you have called the attention of your readers, and more especially as to that particular danger which is denounced by Mr. Yates. Whatever abatements I may consider the truth of the case to require in his statements, I am reluctantly compelled to confess, that the evil which Mr. Yates has undertaken to expose does undoubtedly exist to an alarming extent. The well known case of Brighton, to which he has referred, more particularly when considered under its aggravated circumstances, alone speaks a volume upon this subject. That in consequence of the great and acknowledged deficiency in places of worship, the Established Church is daily suffering in its vital interests, is unquestionable; nor is it difficult to foresee what must be its ultimate effect, if left to its natural uncon-

trolled operation. It is, however, so notorious an evil, that the time cannot be far distant, when those who are in authority will think it necessary to resort to some extensive and effectual remedy. In order to this, it is important to avoid all exaggerated statements; the effect of which will probably only be to strengthen the enemies of the Church, and to dishearten and perplex its friends, if not to postpone the application of some remedial measure. In the mean time, I submit the preceding suggestions to your readers; and trusting that, under the Divine blessing, its discussion may prove beneficial,

I remain, &c.

OXONIENSIS.

For the Christian Observer.

EXTRACTS FROM A MANUSCRIPT, ENTITLED JOURNEY FROM LONDON TO SWITZERLAND, THROUGH HOLLAND AND GERMANY, IN 1794.

I LEFT London the 2d of Sept. 1794, and reached Harwich in twelve hours. The company was, two English, and two French officers in the English service, all going over to Flanders to join their respective corps.

At Harwich we had just time to obtain the permits requisite for embarking; and after a light dinner we went on board the Prince William packet, Capt H., with a tolerably good wind at W. N. W. The vessel was extremely full, particularly of young English surgeons going over to the army hospital in Flanders, French officers, and French emigrants. There were twenty-three beds for passengers. I secured one for myself; not, however, without feeling some uneasiness at seeing many poor French emigrants lying on the floor in the cabin who had been used to better beds during the former part of their lives.

Captain H. has the reputation of being the best captain on that station, in which he has been thirty-eight

years. He is a rough sailor, a man of few words, who never for one instant left the deck day nor night during the whole passage.

We made no way at all in the night. In the morning after having surveyed the sea, which did not look in very good humour, I observed Captain H. with a spy-glass anxiously examining a brig which might be distant about eight miles from us, and lying to. After changing his position two or three times to take a better observation, he sent the master aloft to make his own report of it, and gave the glass to Captain S. of the navy. I did not much like the stern bustle which now took place among them.—I did not remain long in doubt. After having ascertained what the vessel was, Captain H. exclaimed, "To your guns! Here is a French privateer. Get the small arms from the arm-chest: all hands to quarters. Put the leads to the messengers' bags." All this was executed in two minutes, and I could hardly persuade myself that what I saw was not illusion. All, English and French, shewed the greatest alacrity and readiness. The poor French officers and emigrants said, "Allons, messieurs: il faut se battre: nous y sommes plus intéressés que ces messieurs." We had only eight guns, and what wind we had was contrary. We remained in a very unpleasant situation for about half an hour, when we had the satisfaction to observe the privateer steer for two or three large merchantmen which then appeared in sight, after having (as we supposed) calculated that we were only an outward bound packet with little on board. When the danger was over, I humbled myself in gratitude before God, who had saved us from the threatened calamity. We reached Helvoetsluys the next night at ten o'clock, by tiding and tacking up the river Meuse, after a passage of fifty-four hours from England.

I now made my party for Rotterdam with three French officers who had been my companions in the

packet. One was a nobleman possessed of much sense, wit, and information, who had been in great favour in the queen of France's private circle, and an acting witness in most of the memorable events that had taken place at Versailles and Paris in the course of the Revolution. The second was by birth a Norman, and had a company in one of the new raised corps of emigrants: he was a man of very moderate understanding, talking of nothing but of having "*monté dans les carosses du roi*," and "*chassé avec le roi*," giving now and then an episode on good eating: "*cette maudite Revolution ne m'a pas cependant empêché jusques icy de bien manger*." The third was an amiable sensible young man, seemingly reduced in his circumstances, and under pecuniary obligations to the first, who acted with much delicacy in his manner of conferring them. We were four masters and two servants. We hired two carriages to go to the Briel, in our way to Rotterdam; the one open for our luggage, the other covered (that is to say, having a roof and no sides,) for ourselves. At the Briel we embarked in a sailing ferry-boat to cross the Meuse, about one mile in breadth. On the other side, we found only open carts without springs; and we got into one with three additional travellers, making nine in all, placed on little benches in rows, one bench before the other. A little further on we embarked on board one of the public yachts for Delft.

I was struck with admiration at the novelty as well as beauty of this water-scene. The canal, as high as Rotterdam, does not exceed in breadth the narrow part of the Thames at Richmond. Both sides of the canal are studded with villages, single houses, and windmills, all of the neatest construction. The buildings are almost all made of a small grey brick; the windows and doors of the houses are generally painted green; and

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every part of the house confirms all that has been said of Dutch cleanliness. The inside of the poorest house is so clean and bright that it excites the wish to inhabit it. The windmills, which are very numerous, are strongly built, and generally of the same grey brick, in the form of a cone cut off at the summit. The lower part contains the dwelling rooms of the family which run all round the cone, with neat casement windows. The upper story seems adapted to the business of the mill. In many cases the dwelling-houses of the family are placed near them, and then they give the idea of the neatest gentleman's country-house in England. A garden and farm-yard are always annexed. These mills are applied to various uses, grinding corn, sawing planks, extracting oil from certain seeds, and also lowering the water of one canal, and raising that of the next.

The first town of any consequence at which we landed was Delft. I shall always retain a pleasing impression of it. Like all great commercial places in Holland, it is intersected by a great many canals, which are like so many streets in other towns. The bridges of communication are of course numerous. They open by a simple mechanism for the passage of ships, some of considerable burden. The bridges part in the middle, and both halves are raised to a perpendicular height by means of a counterpoise to each. The act of opening and shutting when a ship is passing through does not take above one minute; but such is the impatience of the foot passengers, who are waiting on both sides of the canal whilst the operation is performing, that they seldom wait till the closing halves have met. They begin to ascend *their* half bridge at an angle of 45 degrees, and seem to have a pleasure in coming down with it to the point of contact, just as some people have a pleasure in being on board a ship in the act of

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launching. I have been an eye-witness to this amusement at Rotterdam several times ; but what amused me was, the grave faces with which the Dutch went through this evolution.

Delft is large : the houses are handsome and regularly built. The town is well paved ; and instead of large flat stones for the side pavement, as in London, they use a very small sort of brick closely put together to the width of about three feet, which serves for foot passengers.—Delft has two handsome stone gates at each end of the town. We landed at one end, and walked through it on our way to the Rotterdam yacht at the other end. Whilst waiting for it, I had the curiosity to go into a Dutch coffee-house near the canal. Instead of waiters I here found a respectable looking man sitting in his night gown, and writing ; this was the master : an old woman in spectacles, knitting, and two young women at work ; these were his wife and daughters. The youngest went out of the room, made some tea, brought it me poured out in a cup without a saucer, stirring, as she came on, the sugar she had herself put in. This simplicity of manners (as far as I am enabled to judge from the short and inquisitive intercourse I have had with the Dutch) seems to run through the middle and lower classes of people in Holland ; and as to the inside of shops of every denomination, inn-parlours, and inn-kitchens, barns and stables, they present perpetually the originals of Teniers, who has rendered them with exact truth.

From Delft we came by the canal to Rotterdam, a distance of two leagues. We arrived at eight o'clock at night, and took up our abode at the inn called the *Swine's Hoof*, or *Boar's Head*, situate on *Erasm-place* ; so named from the statue in brass of Erasmus, standing on a pedestal in the centre of the square. The figure appeared to me excellent, and the true original of the many prints in

circulation of that illustrious man, who was a native of Rotterdam. The inn forms a triangle with two principal churches, which to my great delight soon entertained us with the best and finest chiming I ever heard, the higher bells being not only true, clear, and sonorous, but the music also remarkably well chosen, and a fine deep-toned bell, well tuned with the others, playing all the while an admirable bass. The same taste for chimes seems to run through the other towns of Holland, but I have heard nothing equal to those of Rotterdam.

Next morning I went out. All I had hitherto seen vanished before the grandeur and magnificence of Rotterdam, which I will venture to say may challenge the world for a similar situation. It is extensive, and contains a great number of wide streets ; which ought to be called quays, for each of them contains a large canal which can carry with ease three rows of large ships. The quays are wide enough for three carriages : there is then a row of large trees, and between the trees and a row of well-built and excellent houses is a pavement of small bricks. The last quay runs along the Meuse, which is a large and majestic river, as wide here as the river Thames below Greenwich, on which are to be seen ships from every nation. The houses on this quay are in a superior style : some are magnificent, and all shaded by lofty trees. The assemblage of trees, houses, masts and streamers of ships, and bridges, is very striking. The house of Mr. Craufurd, the British Consul, is one of those on the Meuse : his apartments are to the river, and the back of the house where the warehouses are looks upon one of the canals. Ships of any burden sail up to the very gates of the houses ; and the wealthy merchants may be seen sipping their tea near the window, and seeing their ships load and unload. The quays abound in fixed machines

adapted to assist in the operations of loading and unloading.—This town, in point of commercial situation and advantages, is acknowledged very superior to Amsterdam; and yet such is the influence of large capitals upon trade, and such the effect of habit when once those large capitals have brought trade into certain channels, that Amsterdam runs away with more than three fourths of the whole commerce of the country. That of Rotterdam is now considerably reduced by other causes. The French Revolution has annihilated the trade with France, which till then had been carried on almost exclusively from Rotterdam; and the port of Ostend has been of late its successful rival for consignments from the West Indies.

The Baltic and Petersburg trade is exclusively fixed at Amsterdam, chiefly owing to the above-mentioned cause of extensive capitals, which give the merchants of that place the facility of making advances to any amount.

Count d'Artois and his son the duc d'Angouleme, and some attendants, were at Rotterdam during my stay there. I spent an hour in company with the duc d'Angouleme: his age is about twenty; his outward deportment that of a well-bred, modest, sensible, gentleman-like man: the lower part of his face is very like that of his aunt madame Elizabeth, and he has the eyes and twinkling of Louis XVI.

From Rotterdam I went to the Hague, which is called a village because it has neither gates nor walls. In size it is a town of the third order, but has no commerce: it is the residence of the stadtholder and his family and of all the foreign ministers, and from the number and nature of its buildings is a magnificent place. The palace of the Prince of Orange, called Palace of the States General, is extensive but not handsome. The private houses are the principal ornament of the Hague.

Several handsome squares well planted with trees diffuse *some* degree of cheerfulness over the place, but certainly not enough to do away the effects of a silent and solitary gloom which generally attends places of court residence. It put me much in mind of the sullen grandeur of Versailles, and I left it without regret.

(To be continued.)

To the Editor of the Christian Observer.

I KNOW not whether the evils connected with the use of ardent spirits have yet attracted the attention of the Christian Observer. Although the subject may perhaps lie somewhat out of the track in which you ordinarily move, I persuade myself, that while, to a mere man, nothing can be indifferent which affects the question of humanity, so to a Christian every thing must be interesting which is manifestly connected with the improvement or depravation of public morals. The evil in question may be considered as affecting the morals and politics of the country. It is not to be doubted that the use of ardent spirits has a direct tendency to inflame the passions, and to induce contempt and disregard for divine and human laws. Every man who considers, for an instant, the movements of his own mind, and the temptations of our common nature, will not need to be convinced that his passions require constant watchfulness and control; that with all the aids supplied by religious principle, by superior education, and by the sense of shame, the course of pure and virtuous action is, after all, rather a perpetual struggle, than a decided conquest; and that whatever has the effect of sensualizing the mind, only enslaves and debases it in the same degree.

Now is it possible that even the most infatuated of those persons, who are habitually indulging in such a vice as dram-drinking, can pretend that their passions are under their

own government? Or rather, are they not conscious, that the love and pursuit of unhallowed pleasure, in one or other, perhaps in many of its modifications, is a necessary consequence of such a habit? When the man is thus content to slacken the rein, or rather to let go his hold, of his passions, it must be evident that he will, especially if his circumstances are low, lie under continual temptation to violate the property, and to injure the interests, of his neighbour. Whatever may be the risk he incurs, still his vices must be supplied: there is a daily demand made by them which he must find the means of meeting; and if he cannot do it from his own stock, he will tax the industry and the substance of another, rather than deny the cravings of his appetite. Let a reference to our criminal courts supply a commentary upon this remark. I will venture to assert, from some experience upon the subject, that there are few criminals who stand at the bar of the Old Bailey who are not drinkers of drams, while by far the greater number of the offences with which they are charged have been committed under the influence of intoxication.

The increased length of the sessions of late years is principally referable to the increased consumption of spirituous liquors. It was a rare occurrence, ten or fifteen years since, for a session to extend beyond four or five days; while the ordinary length at present is from ten days to a fortnight, and some sessions have lasted three weeks! The number of criminals for trial in the last September session was 350.

Another consequence of dram-drinking is the peculiar hardness of heart which it induces. The finer feelings are invariably blunted by it, and in many instances completely extinguished. The natural affections are frequently injured, and often destroyed by it; and such are the obduracy and selfishness which are produced by this habit, that the ten-

der charities and social endearments of life generally terminate with its introduction. Men desert their wives whom they once loved, and who have never forfeited their claim to kindness and protection; while women are rendered regardless of their own children, and are content to deny them the bread which they need, rather than forego their own indulgence of this hateful vice. Let parochial officers and the visitants of the poor be asked, what it is that clothes whole families in rags, and aggravates the evils of poverty to an extent of which few perhaps in the higher walks of life have any idea, and they will find no difficulty in solving the question: they will tell you, that to be poor is comparative bliss where drams have not yet found admission; but that poverty, with drinking in its train, is the consummation of human misery.

To this cause may be referred the combinations among workmen—their waste of the first period of the week—breach of confidence in clerks and shopmen—the ruin of many servants—the first declension of numerous females, and the complete depravation of such as have fallen—contempt of religion—disobedience to parents, profanity, Sabbath-breaking, perjury, theft, and unlicensed passion of every name; in fine, the breach of the whole Decalogue, and the corruption of the whole man. In many instances, not only is the heart rendered callous, but the mind is brutalized, and there can be no doubt, that in various cases, the excessive use of ardent spirits has had the effect of producing an unnatural ferocity of character, and operated as a stimulus to the commission of crimes of the most atrocious kind: not only does this vice affect the bodily health (as will hereafter be shewn) but like Richard's deformity, it "makes crook the mind to answer it." This will be easily explained when we consider the physical difference

between the drunkenness produced by spirits, and that produced by malt liquor. In the case of beer, the person who is under its influence, is rendered progressively heavy, stupid, and senseless; but his very inactivity and helplessness are the pledges of another's security. In the case of spirits, however, there is a manifest difference in the mode of operation. They inflame the blood, irritate the passions, and act as a powerful stimulus upon the whole frame, except when taken in very immoderate quantities: they do not stupify and besot the faculties, but rather excite them to keener action, and put their unhappy victims upon such destructive exploits as they would not have dared to execute in other moments: nay, (however melancholy the consideration) it is but too well known that housebreakers and other depredators almost invariably have recourse to this fatal expedient for the very purpose of acquiring that artificial courage without which even *they* would be unable to execute their intentions.

This is a distinction which it will be well to keep in mind; and if this were the place, the cases of some of the worst murders which have been before the public might be adduced in proof of its correctness. Ireland also furnishes abundant proof that (whatever may be the *remote* cause of the mischief) ardent spirits are, in almost every instance of atrocity, the great *proximate* exciting cause; nay, we may look still nearer home, and we shall find that the ravages of this great instigator of crime are not confined to London and its vicinity, but that it has travelled into the country, and, in displacing the comparatively innoxious beverage of our villages, has served, among other causes (of which, however, it was not itself the least) to explain the outrages and disasters of Nottingham and the North.

With regard to the political part of the question, it seems the less

necessary to enlarge, because, if this habit can once be shewn to be the fertile source of public and private evil, it follows as a necessary consequence, that the best policy of a wise and good government would be to determine not to derive from its continuance any portion of its own support. I believe it will be readily admitted that the increase of population, and the health and strength of the people, are of the utmost importance to any well organized government.

Now not to observe that dram-drinking is of itself unfriendly to the increase of population, it is certain that the offspring of dram-drinkers are generally diminutive in size, of squalid appearance and sickly constitutions, and indeed hardly to be considered as endued with the ordinary portion of vitality. With regard to adults, there can be little doubt that this vice slays more than the sword, and tends, perhaps above every other, to derange the animal economy, to weaken the nerves, to destroy the digestive powers, to obstruct the secretions, and, in fine, to shorten the life. The stomach is thus kept in a state of constant excitement; and, by the frequent application of an artificial stimulus, at length loses its tone, and refuses to perform its functions; the appetite is palled and vitiated; the body becomes subject to incurable diseases. Depression of spirits is an almost inseparable attendant on this vice, and madness frequently brings up the rear of the miseries which follow in its train. In every instance, the unhappy victim is exposed to peculiar danger from febrile and inflammatory disorders; while paralysis in some, premature old age in most, and a miserable existence in all, may be further noticed as so many warnings against this infatuating vice.

I am aware, however, that there are many who will think that too strong a picture has been here drawn of the moral and political evils of dram-drinking, while others who

may be disposed to give a general assent to the truth of what has been advanced will feel no disposition to take an active part in providing a remedy.

Let those who are disposed to doubt of the nature, the extent, and the probable issue of this national evil, only investigate the subject for themselves, and I am persuaded that the most serious examination which they can bestow upon it will conduct them to the same conclusions.

To those who feel indifference and apathy on a subject of this description I would say, Is it nothing that divine and humane laws are set at defiance by so large a portion of your fellow-creatures; that the moral and physical devastation of the human species is proceeding upon so large a scale; that the sum of human misery is increased in so great a ratio? Or, if public and patriotic motives should not be likely to operate, I would ask, has not every individual a personal and private interest in the suppression of such an evil? Are we not all concerned in the preservation of honesty and sobriety in those about us; and is it of no consequence that our servants and dependants, in losing the restraints of conscience, and becoming the slaves of their passions, should render both our lives and property insecure?

It may, however, be said by others—"After all this reasoning, the revenue cannot relinquish the advantages of this tax: the government must be supported." This argument has always appeared to me to be of about as much weight as the following: "The state is in want of money: let us therefore inoculate our subjects with the plague, and then lay a tax upon coffins." No doubt a very considerable revenue might be produced in this way; but what man among us is not shocked by the bare statement of such a proposition? And yet what is a moderate tax upon ar-

dent liquors, in effect, but the practical application of this principle, only in a different form? Surely, then, it becomes the bounden duty of every wise statesman to see, that in providing for the temporal advantages of a people, he does not hazard the extinction of public virtue among a great part of the community, and the general degradation of the national character.

It is evident, that so long as the present system is to continue, no effectual alteration can possibly take place. It is well known that the magistrates (some of whom are even personally interested in the continuance of this traffic) license almost all applicants, either new or old, who do not keep riotous or disorderly houses, without any reference to the actual wants of a district. In White-cross-street, Cripplegate, twenty-five dram shops are annually licensed; while in Goldenlane (within three minutes' walk) thirteen dram shops exist! Who will contend that these shops are necessary, or that the moral duties which are involved in the power of licensing are ever taken into consideration?

I can hardly conceive a subject more worthy of the attention of the British Parliament than this. It is plain that the evil has struck too deep, and spread too wide, to yield to any meaner authority. Let then the representatives of the country fairly look it in the face. It appears that one great advantage arising out of a cessation of hostilities, is the opportunity of domestic improvement, which is likely to be afforded by it.

If some remedy be not applied to the evil in question, our high-sounding professions of national morality will prove only so many words. We may educate our people, and even put the Bible into their hands; but if we continue to administer to their vilest passions by affording every facility to their

indulgence, and determine to legalize depravity by participating in its profits, we should no longer take credit for virtues which do not belong to us.—With respect to the nature of the remedy, it might appear only presumptuous to suggest any thing on that head. The obvious mode, however, of suppressing this evil, would be to impose such a duty on spirits as might operate as a prohibition to their use; except in actual necessity, as was formerly the case, when the chemists and apothecaries alone were permitted to sell them as cordials and medicines, which indeed is their only proper and legitimate use; and at the same time either to abolish the duties on the ingredients of which our old English beer is composed, or else to reduce them in such a degree, as that the people may revert to that wholesome beverage to which they were formerly accustomed.

That objections might be found to this or any other mode of meeting such an evil as is deplored, I am well aware. The interested will tell us, that no remedy can be adopted; for like the Ephesian silversmiths of old, their "craft is in danger;" and the thoughtless and careless of every class will affirm, that no remedy is necessary to be adopted. If, however, this vice be destructive to the best interests of society, if it produce habits of insubordination, instigate to crime, deprave the morals, injure the health, and destroy the peace of the subject, it will be worthy of a wise and humane government to interpose, and to stand "between the living and the dead, and stay the plague:" at all events it will be its duty to desist from receiving the wages of iniquity, and to renounce all farther participation in the advantages which are derived from such a polluted source.

I am, &c.

LAICUS.

REVIEW OF NEW PUBLICATIONS.

The History of the Jews, from the Destruction of Jerusalem to the 19th Century. In 2 Vols. By HANNAH ADAMS. Boston: John Eliot, Jun. 1812.

At a period in which the attention of the religious world is so much occupied by endeavours to promote Christianity among the Jews, we feel peculiar pleasure in inviting the notice of our readers to the little work now before us. It professes to be merely a compilation from various authors who have written concerning that ancient people; but though, on this account, it has not much of novelty or originality to recommend it, it has, we think, many claims on the favourable regard of a Christian public. The very circumstance of its being an epitome

of a portion of history which hitherto, we believe, has been accessible to those only who have had leisure and opportunity to read various, and those principally voluminous, writers entitles the compiler to our thanks, independently of the intrinsic merits of the publication itself. To the lovers of historical research, ample opportunity has indeed been afforded of tracing the fortunes, and becoming accurately acquainted with the character and transactions of the Jews, as well in later times as in the more remote periods of antiquity. Besides the accounts given of them in the inspired records of the Old Testament, their own historian Josephus has transmitted large and interesting, though not always sufficiently faithful, materials respecting them, from their

first origin till a few years after the destruction of Jerusalem by the Romans, in his Books of "Jewish Antiquities" and of "The Wars of the Jews." Their character and customs have been ably treated of by the Abbé Fleury, in his "Dissertation sur les Mœurs des Israelites."* Dr. Prideaux has supplied what was wanting to complete the history of the Old Testament, in his "History of the Jews and neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the Time of Christ." And we have been enabled to follow them in their wanderings, as far as the close of the seventeenth century, by the "Histoire des Juifs" of M. Basnage, a learned French refugee, pastor of the Walloon Church at the Hague.† Excellent, however, as are the works which have been mentioned, they certainly are not calculated to diffuse that kind of information respecting the Jews which is sought for by ordinary readers; and the truth accordingly, we apprehend, is, that a great degree of ignorance very generally prevails amongst Christians concerning their Jewish brethren, except during that portion of their history which is contained in the sacred volume. It is with a view of filling up this chasm in the historical knowledge of her countrymen, that our author, who is a near relation of the American President Adams, has collected into the compass of two small volumes the leading particulars in the history of the Jews, from the destruction of Jerusalem to the present century. And we shall be very glad if through our recommendation of a work which as yet, we believe, is but little known on this side the Atlantic, we shall be instrumental in extending to our countrymen the benefits of her highly

meritorious undertaking. We can readily estimate the difficulty she speaks of, in her preface, of collecting the history of a people so little known, particularly during the last and present century, wholly from desultory and unconnected materials. (Preface, p. 6.) And, while we give full credit to her assertion (to the truth of which indeed her compilation gives ample testimony,) "that she has spared no exertions in her power to collect authentic documents," we are by no means willing to allow that her history, considering the express object with which it is written, and the peculiar circumstances of the people who form the subject of it, is either "deficient or ill-arranged." *Ib.*

To analyze a work which is itself an analysis of longer works, would be equally uninteresting and unstructive. We shall only say in general, that after a brief sketch of the history of the Jews, from the Babylonish captivity to the birth of Jesus Christ, and of the most remarkable events attending the destruction of Jerusalem, the author presents us with whatever is most worthy of notice in their civil and religious affairs subsequent to that calamitous era; the different forms of ecclesiastical government by which the various bodies of Jews, dispersed through the Eastern and Western parts of the Roman Empire, were connected together—their early literary instructions and rabbinical labours—the multiplied persecutions they have undergone—the false Messiahs that have from age to age appeared among them—the learned writers and works of greatest eminence which their nation has produced, especially during the dark periods of the middle ages—the instances of genuine conversion to Christianity which have occurred among them, with the far more numerous cases in which the Christian faith has nominally been embraced from

* An English translation of this work has recently been edited by Dr. Adam Clarke.

† Translated into English in 1708 by Mr. Taylor, with the approbation of the author.

interested motives or from compulsion—the peculiarities in their character, usages, rites, and religious tenets, by which they have, during so many centuries, been kept distinct from the various nations among which they have been scattered.

It must be confessed, indeed, that those whose chief object in reading history is to be dazzled with brilliancy of exploit, and amused by variety of incident, will not meet with much to suit their taste in the annals of a people remarkable principally for the almost uninterrupted oppressions beneath which they have groaned, and the awful blindness and miserable delusions in which through successive centuries they have been involved. In these uniform appearances, however to every reflecting mind curious as objects of speculation, the *Christian* philosopher traces the operations of Infinite Wisdom, and finds an argument, gathering strength from the lapse of ages, for the confirmation of his faith in those Scriptures from which his hopes of eternal happiness are derived. Mrs. Adams justly appreciates the importance of an attention to Jewish history considered in the light just mentioned; and we gladly present to our readers some very pertinent remarks of hers on this subject, in the room of any which we ourselves might have been disposed to offer. She thus writes, towards the conclusion of her first volume:—

“The persecution of the Jews during the middle ages, which has been related in the five preceding chapters, exhibits in such a striking manner the exact accomplishment of the famous prophecy of Moses, Deut. xxviii. that this chapter appears to be a correct miniature picture of the leading features in their history, drawn by the pencil of Inspiration. The reflecting and devout must feel an augmented veneration for the sacred Scriptures, while they turn their attention to the complete agreement
Christ. Observ. No. 170.

of the prophecies and the events which fulfil them; and scepticism and infidelity be confounded by seeing the history of succeeding ages so accurately delineated, and contemplating, in the fate of this suffering people, a ‘striking phenomenon, incomprehensible to human reason.’

“Among other awful denunciations against the Jewish nation, which we have seen fully accomplished in the course of this history, Moses declares, ‘Thou shalt only be oppressed and spoiled evermore.’ Numerous instances occur of the cruel oppressions and pillages this devoted race have suffered in England, France, Germany and Spain. In the East, as well as in Europe, they have been continually subjected to heavy fines and impositions. How often in different countries they have been forced to redeem their lives by vast sums extorted from them. Did sovereigns want pecuniary assistance to carry on their wars, the Jews were compelled to give up their riches. A massacre was generally the prelude to a plunder, as we have seen in various parts of Europe. When banished from England in the reign of Edward I. their estates, which were confiscated, brought immense sums to the crown. When Philip Augustus expelled them from France, he confiscated their estates; yet he soon after recalled this oppressed people, in order to fleece them again. They have every where paid for liberty to exist, and have scarcely obtained that of breathing an impure air.

“The great lawgiver of the Hebrew nation also declares, ‘Thy sons and thy daughters shall be taken from thee, and given to another people.’ How exactly has this prophecy been fulfilled in several countries, especially Spain and Portugal. In the former of these kingdoms the council of Toledo decreed, that the children of the Jews should be taken from them, and educated in the Christian faith; in the latter, when this miserable people were expelled, all under fourteen years of age were forcibly detained, in order to be baptized.—In the frenzy and despair of the wretched parents at parting with their children, we contemplate the accomplishment of another prophetic denunciation: ‘Thou shalt be mad for the sight of thine eyes, which thou shalt see.’ Accordingly we find that some of them, driven to madness, put a period to their own lives; and others, sacrificing nature to their religion, destroyed their tender offspring. Instances of their mad-

ness and desperation frequently occur in the preceding chapters :—in England, when the Jews in York Castle killed themselves, their wives, and children ; in France, when they were assaulted by the shepherds, and destroyed their children ; in Spain, when a number perished by suicide, at the insurrection of Toledo ; and in Germany, when persecuted for the pretended crime of stealing a consecrated host, they destroyed themselves, their wives, children, and effects.—After mentioning the oppression and barbarous cruelty the Jews were compelled to endure, and the madness consequent upon their extreme sufferings, Moses declares, 'Thou shalt become an astonishment, a proverb, and a bye-word among all nations, whither the Lord shall lead thee.' How exactly has this prophecy been fulfilled upon this unhappy race, who have been consigned to infamy ever since their dispersion ! Is not the pretended avarice, usury, and hard-heartedness of a Jew become proverbial ? In various countries of the East, as well as in Europe, they have been subjected to invidious, humiliating, and disgraceful distinctions, and condemned to wear exteriorly the badges of their abject state ; and every where exposed to the insults of the vilest populace. They have been treated as of a different species ; and, in several parts of Europe, subjected to the same toll with those animals which by their religious principles they abhor. Pagans, Christians, and Mahometans have agreed in abusing, vilifying, and persecuting the Jews.

"The sacred writer proceeds in delineating the horrid outline of their miseries, and declares, 'The Lord will make thy plagues wonderful, even great plagues, and of long continuance.' The calamities they have endured were indeed the greatest which the world ever witnessed. Ever since the destruction of Jerusalem, they have been outcasts from society, subsisting amidst contempt and persecution.

"For eighteen centuries the nations of the earth have been treading under foot the remains of Israel. What nation ever suffered so much, and yet continued so long ? The chief diversity in their condition has arisen from the various kinds of miseries to which they have been subjected. In Christendom they have been despised, calumniated, oppressed, banished, executed, and burned. The tyranny exercised against them has been as capricious as it was cruel.

In France, they have been at one time compelled to assume the mask of Christianity, to save themselves from a cruel death ; at another epoch the estates of those who renounced Judaism were confiscated. At one period, they have been banished through superstition ; at another, recalled through avarice. An animated writer of their own nation has observed, 'It seems as if they were allowed to survive the destruction of their country, only to see the most odious and calumnious imputations laid to their charge ; to stand as the constant object of the grossest and most shocking injustice, as a mark for the insulting finger of scorn, as a sport to the most inveterate hatred. It seems as if their doom was incessantly to suit all the dark and bloody purposes which can be suggested by human malignity, supported by ignorance and fanaticism.'" Vol. I. pp. 347—352.

This remarkable completion of prophecies relative to the sufferings of the Jewish Nation, during their dispersions, is not, however, the only point in their history calculated to engage the contemplations of the devout reader. Their preservation amidst such unparalleled sufferings by the operation, as it were, of an indestructible principle of life—and their remaining, during so many centuries, a distinct people from the inhabitants of the various countries in which they have resided—are facts which cannot fail of arresting attention, if regarded merely as singular *moral phenomena* ; and still more, when viewed, as undoubtedly they ought to be viewed, as furnishing at once in support of the Christian Religion the united evidence of supernatural interposition and of the fulfilment of prophecy. On this subject also Mrs. Adams has introduced some judicious observations which we shall here extract, being desirous of giving our readers an opportunity of judging for themselves how far her little work is entitled to the recommendation which we have ventured to bestow upon it. After describing the melancholy picture of human wretch-

edness and depravity which the history of the Jews exhibits, she thus proceeds—

“Still, however, in traversing the desert, a wonderful object arrests our attention, and the feelings of indignation and compassion are suspended by astonishment while we contemplate the ‘bush burning with fire and not consumed ;’ a helpless race of men, whom all nations have endeavoured to exterminate, subsisting during ages of unrelenting persecution, and, though dispersed in all nations, never incorporated with any ; but in all countries the remnants of Israel still preserve their own customs and religious rites, and are connected with each other by a community of sentiments, of antipathies, and pursuits, and separated by a wonderful destination from the general mass of mankind.

“The preservation of the Jews as a distinct people is an event unparalleled in the annals of history. To use the animated language of a modern writer of their own nation, ‘braving all kinds of torments, the pangs of death, the still-more-terrible pangs of life, we alone have withstood the impetuous torrent of time, sweeping indiscriminately in its course, nations, religions, and countries. What is become of those celebrated empires whose very name still excites our admiration by the ideas of splendid greatness attached to them, and whose power embraced the whole surface of the known globe ? They are only remembered as monuments of the vanity of human greatness. Rome and Greece are no more ; their descendants, mixed with other nations, have lost even the traces of their origin ; while a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries of persecution. We still preserve laws which were given to us in the first days of the world, in the infancy of nature. The last followers of a religion which had embraced the universe have disappeared these fifteen centuries, and our temples are still standing. We alone have been spared by the indiscriminating hand of time, like a column left standing amidst the wreck of worlds and the ruins of nature. The history of this people connects present times with the first ages of the world, by the testimony it bears of the existence of those early periods. It begins at the cradle of mankind, and its remnants are likely to be preserved to the very day of universal destruction.’

“ ‘The Jews,’ says a late Christian author, ‘are a living and continual miracle, continuing to subsist as a distinct and peculiar race for upwards of three thousand years, and even in the midst of other nations ; flowing forward in a full and continued stream, like the waters of the Rhone, without mixing with the waves of the expansive lake through which the passage lies to the ocean of eternity.’

“The preservation of this extraordinary people during their calamitous dispersion exhibits the faithfulness of the Deity in fulfilling his gracious promise, that, ‘when they are in the land of their enemies, he will not cast them away, nor destroy them utterly,’ (Leviticus xxxiii. 44 ;) and ‘I am with thee, saith the Lord, to save thee : though I make a full end of all the nations whither I have scattered thee, yet I will not make a full end of thee, but will correct thee in measure,’ (Jeremiah xxx. 11.) The care of Divine Providence is wonderfully displayed in saving the outcasts of Israel from utter extermination, while groaning under the most furious intolerance. Though, from the destruction of Jerusalem to the sixteenth century, there are few countries in which they have not been successively banished, recalled, and again expelled ; yet they have never been banished from one country without finding an asylum in another.

“The exemption of the Jews from the common fate of nations, affords a striking proof of the truth of the sacred Scriptures. They are, as was foretold, dispersed over the habitable globe, being themselves the depositaries of those oracles in which their own unbelief and consequent sufferings are clearly predicted. ‘Had the Jews,’ says Paschal, ‘been all converted, we should have had none but suspected witnesses ; had they been all destroyed, we should have had no witnesses at all.’ The exact accomplishment of our Saviour’s prediction respecting the destruction of their city and temple, and the calamities they have endured since their dispersion, have furnished every age with the strongest arguments for the truth of the Christian religion. One of the great designs of their being preserved and continued a distinct people appears to be, that their singular destiny might confirm the Divine authority of the Gospel, which they reject ; and that they might strengthen the faith of others in those sacred truths, to which they refuse to yield their own assent.”—Vol. ii. pp. 327—331.

After surveying a scene of such misery and moral degradation as the records of this extraordinary people present, with scarcely any alleviation or interruption, during seventeen centuries, it is a relief to the eye to discover marks of gradual improvement in their condition as we approach nearer to the present times. In various parts of Europe, particularly in its northern provinces, their political state has been greatly ameliorated in the course of the last and present centuries: * they have also made considerable progress in literature and science; and—what is still more important and interesting—the sentiments of abhorrence and contempt with which they were so long regarded, even in Christian countries, have given way in a great measure to those of compassion for their sufferings and interest in their welfare. This revolution in public feeling was some years ago attested by an author who had extensive opportunities of observation, and did not hastily form his opinions. “Christians,” says Dr. Buchanan, “in all countries begin to consider, that the *indignation against the holy people* is nearly accomplished. Many events declare it. The indignation of man is relaxing. The prophecies have been fulfilled regarding it. The great crime at Calvary has been punished by all nations; and we now hear the words of the prophet addressing us, ‘Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardon-

* The state of the Jews during these later periods has been very carefully investigated by M. Gregoire, Member of the National Institute, from whose “*Essay on the Physical, Moral and Political Reformation of the Jews*,” and “*Histoire des Sectes Religieuses*,” Mrs. Adams professes principally to have drawn her information.

ed,’ Isaiah xl. 1. This is the Divine command. And behold Christians begin now, for the first time, ‘to speak comfortably to Jerusalem.’” Buchanan’s *Researches in Asia*, p. 210. We trust every succeeding year will afford additional evidence in confirmation of this excellent and lamented writer’s remarks. We cannot soon forget the affecting earnestness with which he publicly expressed his satisfaction in the establishment of the London Society, on its first anniversary, and pronounced a kind of prophetic benediction on its labours. May his anticipations be abundantly realized! That an æra is approaching when the state of God’s chosen people will be as glorious as hitherto it has been calamitous, we cannot for a moment doubt without renouncing our belief in the inspiration of Scripture; and though we presume not to prescribe the exact course which will be followed in the accomplishment of the Divine purposes, we hope we may be allowed, as Christian patriots, to indulge the pleasing expectation, that in the page of history which shall record events yet future, the memorials of British zeal and exertion will be intimately associated with those of the conversion and restoration of Judah and Israel.

We cannot close these remarks without again adverting more expressly to the *source* from which the work we have been noticing proceeds. We consider it a matter of satisfaction that it should have come from the pen of an American, and that too at a time when so much interest has been excited in this country in behalf of the race of Israel. We trust that through the Divine blessing on such means as those employed by Mrs. Adams, the cause of that long-neglected people will be espoused by our Trans-atlantic brethren as it has been amongst ourselves. The im-

portance of securing a zealous and effectual co-operation in that quarter cannot have failed to engage the attention of the London Society, which would do well, we think, to cultivate a correspondence with such enlightened individuals as the author of the publication before us, and likewise to adopt the necessary measures for remedying the existing difficulty of procuring the work in this country.

Essay on the Theory of the Earth, translated from the French of M. CUVIER, Perpetual Secretary of the French Institute, &c. &c. By ROBERT KERR, F.R.S. and F.A.S. Edin. with Mineralogical Notes, &c. by Professor JAMESON. Edinburgh: Blackwood. London: Murray.

WHEN we take works on geology as the subject of a review, we expect a smile from those who associate the names of Whiston, Demaillett, and Woodward, as inseparable from the inquiry. All remember a passage written with Bishop Watson's characteristic liveliness, in which he says, that "a gnat essaying the feeble effects of its slender proboscis against the hide of an elephant, and attempting thereby to investigate the internal formation of the body of that huge animal, is no unapt representation of man attempting to explore the internal structure of the earth by digging small holes in its surface." Bishop Watson's remark would be just if the earth were surrounded like the elephant by an uninterrupted uniform surface, presenting every where the same exterior crust, beyond the limits of which neither the art of man nor any accident of nature had afforded us means of information. Thus, if the globe were entirely surrounded to the greatest accessible depth by a formation of chalk or of clay, to maintain with confidence that they

reached its centre would be a most rash assumption, and might merit the above remark. But suppose the gnat were to pursue his anatomical inquiry on an elephant who had died of wounds on the field of battle, he might arrive in a measure at his internal structure; and a comparatively superficial investigation might enable him to conjecture of what matter the animal was principally formed. So stands the inquiry into the structure of the earth: the surface has been broken by mighty revolutions, and the internal parts have been heaved into sight. But we are dwelling too long upon this preliminary point, for the days are gone by in which the science of geology was generally contemned: they have passed away with the hypothesis which taught that man was originally formed with fins, or the equally absurd idea still more confidently urged, that, in violation of every law of nature, the particles of the rocks, losing their respective affinities, became a watery solution and then recovered their solidity, for the mere purpose as it should seem of puzzling the brains of geologists.

The truth is, that sciences of the highest and simplest order have frequently been so loaded with fanciful or splendid theories as to have lost all their native beauty, dignity, and simplicity, and to have become an object of aversion to sober and thinking men, who (to use Cuvier's own words), "seeing the systems which inquiry has exploded, forget the extensive and important series of facts which it has brought to light and established." The pursuit of astronomy, metaphysics, geology, and even that of religion have thus suffered. But at times men have arisen of genius and perseverance, who could discern and admire the native form of these sciences, through the meretricious appendages in which they were enveloped. Such men were Newton, Locke, and Luther; and such in the science of geology are



Humboldt and Cuvier, and we will venture to add Werner, notwithstanding that the fragments of his works which have reached England bespeak a mind of somewhat partial views and fanciful theory.

Men eager for theory are seldom men of laborious investigation and accurate induction, and no others can approach the science of geology at present with the smallest hope of success; for it requires a greater accumulation of facts, and allows of a greater ambiguity of deduction from them, than perhaps any other. The present age, however, enjoys many advantages over all that have preceded it. The advancement of one science tends to facilitate that of others. Thus Cuvier's studies in comparative anatomy, and the late rapid improvements in chemistry, have afforded great assistance to the geologist. The reluctance also of the age to admit any hypothesis not founded on direct evidence, or capable of demonstration, encourages research, and, if it should somewhat delay generalization, is highly favourable to accuracy. We have no intention of troubling our readers with the minutiae of this study, or of involving them in the different systems now in vogue, as Wernerian, Huttonian, Vulcanian, &c. We will present them only with a few of the principal facts now established, and recommend them to the work before us, and to others from the pen of M. Cuvier, for more minute information.

Works of geology have usually professed and attempted too much; and we are persuaded that no publication has ever appeared claiming to be an essay on the theory of the earth, which did not disappoint all who came new to the subject, and read it with the expectations which such a title must excite. Yet such are the pretensions, conferred by the English editor upon the book before us; and we fear that the work will in

consequence be undervalued, as the subjects on which it especially treats are of too limited a nature to allow of such a title. This work receives distinction from one of the first names of the present day, is written in the most enlarged tone of philosophy, and is distinguished for accuracy of remark, soundness of induction, and comprehensive sagacity.

It is consoling to receive once more from the French press works on philosophy which do not teem with atheism, and to see the assistance of that Government, which has contributed so much to the propagation of demoralizing and sceptical sentiments, given to support these valuable and extensive researches. We have pleasure also in thus receiving a public confirmation of the effect which we have always believed that the close study of nature must produce, even on the minds of those who have been nurtured in a school unfavourable to moral or religious feeling. In the book of nature, the name and character of its great Original are perspicuously inscribed; and there has been no eminent observer of the works of God, from the time of Newton, and Ray, and Derham, to our cotemporary Paley, who has not acknowledged Him to be the Author and Upholder of the universe.

Notwithstanding the difficulties in which this study is at present involved, we are not sure but it may some day arrive at conclusions definite and important.

“We admire,” says Cuvier, “the power by which the human mind has measured the motions of globes which nature seems to have concealed for ever from our view. Genius and science have burst the limits of space, and have unveiled the mechanism of the universe. Would it not also be glorious to burst the limits of time, to ascertain the history of this world, and the series of events which preceded the birth of the human race. Why should not natural history also have one day its Newton?” pp. 3, 4.

We agree with our author that

"the investigation of the * secondary formations and their marine and animal remains is peculiarly attractive. The facts with which this investigation is conversant are so prominent and so curious, that they may suffice to occupy the most ardent imagination, and the conclusions which they afford from time to time, even to the most cautious observer, have nothing vague or arbitrary in their nature."

Cuvier has particularly studied these formations, and endeavours from them to establish two important points—the age of the human race, and the date of the deluge; and we think that he has powerfully confirmed the generally received accounts on these subjects which we derive from the sacred Scriptures.

To ascertain the first of these inquiries, he examines the causes of those changes which still take place on the surface of the globe, and investigates the time during which they have been operating. He estimates the whole quantity of effect produced and the rate of working, and then calculates the period which it may have occupied to bring things to their present state. He thus describes the forces in activity :—

"There still exist four causes in full activity which contribute to make alterations on the surface of the earth. These are, rains and thaws, which waste down the steep mountains, and occasion their fragments to collect at their bottoms; streams of water, which sweep away these fragments, and afterwards deposit them in places where their current is abated; the sea, which undermines the foundations of elevated coasts, forming steep cliffs in their places, and which throws up hillocks of sand upon flat coasts; and, finally, volcanoes, which pierce through the most solid strata from below, and either elevate or scatter abroad the vast quantity of matter which they eject." pp. 24, 25.

After entering into some examination of these causes severally, of the

* The secondary formations are the first rocks in which organic remains are discovered.

fossil remains in different strata, and of other systems of geology, he thus in a manner sums up the arguments on this point :—

"By a careful investigation of what has taken place on the surface of the globe since it has been laid dry for the last time, and its continents have assumed their present form, it may be clearly seen that this last revolution, and consequently the establishment of our existing societies, could not have been very ancient." pp. 132, 133.

"It must have been since that last retreat of the waters, that the acclivities of our mountains have begun to disintegrate, and to form slopes or taluses of the debris at their bottoms and upon their sides; that our rivers have begun to flow in their present courses, and to form alluvial depositions; that our existing vegetation has begun to extend itself, and to form vegetable soil; that our present cliffs or steep coasts have begun to be worn away by the waters of the sea; that our actual downs or sand hills have begun to be blown up by the winds." pp. 133, 134.

He dwells first upon some very important changes which have taken place on the coasts of Egypt, the short period of time which has been required to effect them, and the greater extent which they must have reached if the same causes had been in operation for the indefinite, we may almost say infinite, number of years, maintained by some philosophers.

In the time of Homer, the neck of land on which Alexander built his famous city did not exist; and the lake Marcotis was a gulf of the sea 15 or 20 leagues in length: but in 900 years that neck of land was formed, and the gulf Marcotis was transformed into an inland lake and reduced to the size of only 6 leagues in length. These changes have continued to make progress since the time of Alexander; for Pharos is now united to the main land, and this isthmus is the scite of the modern city. The alteration in the mouths of the Nile, the deposition of its alluvial formations, and the pre-

sent distance of Rosetta and Damietta from the sea, all confirm the reasoning.

The alluvial plains formed by the river Po, and the alteration in its course, M. Cuvier is enabled to enter into at great length in consequence of some very accurate researches instituted by the French Government, with a view of checking changes so destructive to parts of that country. The inquiry ascertained that this coast had already run into the sea a distance of more than 20 miles beyond the city of Adria, whose walls were once washed by the sea to which it has given a name, and that the yearly progress of this encroachment is 76 yards. The conclusion is, that we learn how rapidly not only the Po but the Rhine and the Arno elevate their beds and push forward the alluvial grounds at their mouths towards the sea; and from an estimate of these changes, we may rest satisfied that these rivers have not required the lapse of many centuries to deposit the low alluvial plains through which they now flow.

The downs or sand hills which are thrown upon low flat coasts, when the bed of the sea happens to be composed of sand, form another mode of conjecturing the number of years to which the earth has been subject to the operation of such effects. To quote our author's own words—

"Wherever human industry has not succeeded to fix these downs, they advance as surely and irresistibly upon the land, as the alluvial formations from the rivers encroach upon the sea. In their progress inland, they push before them great pools of water, formed by the rain which falls on the neighbouring grounds, and which has no means of running off in consequence of the obstructions interposed by the downs. In several places these proceed with a frightful rapidity, overwhelming forests, houses, and cultivated fields in their irresistible progress. Those upon the coast of the Bay of Biscay have overwhelmed a great number of villages, which are mentioned in

the records of the middle age; and even at present, in the single department of *Landes*, they threaten no fewer than ten with almost inevitable destruction. One of these, named Mimigan, has been in danger for the last fifteen years from a sand-hill of more than sixty feet in perpendicular height, which obviously continues to advance.

"In the year 1802, the pools overwhelmed five fine farm-houses belonging to the village of St. Julian. They have long covered up an ancient Roman road, leading from Bourdeaux to Bayonne, and which could still be seen about thirty years ago, when the waters were lower than they are now. The river Adour, which is formerly known to have passed Old Boucat to join the sea at Cape Breton, is now turned to the distance of more than two thousand four hundred yards.

"The late M. Bremontier, inspector of bridges and highways, who made several extensive works to endeavour to stop the progress of these downs, estimated their progress at sixty feet yearly, and in some places at seventy-two feet. According to this calculation, it would require two thousand years to enable them to arrive at Bourdeaux; and, on the same data, they have taken somewhat more than four thousand years to reach their present situations." pp. 143—145.

We shall be excused probably on account of its peculiar interest for the length of another quotation on this subject, which is extracted from Professor Jameson's Notes.

"The sands of the Lybian desert," he says, "driven by the west winds, have left no lands capable of tillage on any parts of the western banks of the Nile not sheltered by mountains. The encroachment of these sands on soils which were formerly inhabited and cultivated is evidently seen. M. Denon informs us, in the account of his Travels in Lower and Upper Egypt, that summits of the ruins of ancient cities buried under these sands still appear externally; and that, but for a ridge of mountains called the Lybian Chain, which borders the left bank of the Nile, and forms, in the parts where it rises, a barrier against the invasion of these sands, the shores of the river, on that side, would long since have ceased to be habitable. Nothing can be more

melancholy," says this traveller, "than to walk over villages swallowed up by the sand of the desert, to trample under foot their roofs, to strike against the summits of their minarets, to reflect that yonder were cultivated fields, that there grew trees, that here were even the dwellings of men, and that all has vanished.

"If then our continents were as ancient as has been pretended, no traces of the habitation of men would appear on any part of the western bank of the Nile, which is exposed to this scourge of the sands of the desert. The existence, therefore, of such monuments attests the successive progress of the encroachments of the sand; and these parts of the bank, formerly inhabited, will for ever remain arid and waste. Thus the great population of Egypt, announced by the vast and numerous ruins of its cities, was in great part due to a cause of fertility which no longer exists, and to which sufficient attention has not been given. The sands of the desert were formerly remote from Egypt; the Oases, or habitable spots still appearing in the midst of the sands, being the remains of the soils formerly extending the whole way to the Nile; but these sands, transported hither by the western winds, have overwhelmed and buried this extensive tract, and doomed to sterility a land which was once remarkable for its fruitfulness.

"It is therefore not solely to her revolutions and changes of sovereigns that Egypt owes the loss of her ancient splendour; it is also to her having been thus irrecoverably deprived of a tract of land by which, before the sands of the desert had covered it and caused it to disappear, her wants had been abundantly supplied. Now, if we fix our attention on this fact, and reflect on the consequences which would have attended it if thousands, or only some hundreds, of centuries had elapsed since our continents first existed above the level of the sea, does it not evidently appear that all the country on the west of the Nile would have been buried under this sand before the erection of the cities of ancient Egypt, how remote soever that period may be supposed; and that, in a country so long afflicted with sterility, no idea would even have been formed of constructing such vast and numerous edifices? When these cities indeed were built, another cause concurred in favouring their prosperity. The navigation of the Red Sea was not then attended with any danger on the coasts: all its ports,

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now nearly blocked up with reefs of coral, had a safe and easy access; the vessels laden with merchandize and provisions could enter them and depart without risk of being wrecked on these shoals, which have risen since that time, and are still increasing in extent.

"The defects of the present government of Egypt, and the discovery of the passage from Europe to India round the Cape of Good Hope, are therefore not the only causes of the present state of decline of this country. If the sands of the desert had not invaded the bordering lands on the west, if the work of the sea polypi in the Red Sea had not rendered dangerous the access to its coasts and to its ports, and even filled up some of the latter, the population of Egypt and the adjacent countries, together with their product, would alone have sufficed to maintain them in a state of prosperity and abundance. But now, though the passage to India by the Cape of Good Hope should cease to exist, though the political advantages which Egypt enjoyed during the brilliant period of Thebes and Memphis should be re-established, she could never again attain the same degree of splendour.

"Thus the reefs of coral which had been raised in the Red Sea on the east of Egypt, and the sands of the desert which invade it on the west, concur in attesting this truth: That our continents are not of a more remote antiquity than has been assigned to them by the sacred historian in the book of Genesis, from the great era of the Deluge." pp. 216—219.

The peat mosses, by sounding their depth, furnish similar indications of a certain definite lapse of years; and the fragments dislodged from mountains tend to the same conclusion, though no precise measure of their progress has been ascertained. Of these, Professor Jameson remarks—

"The front of Salisbury Craigs, near Edinburgh, affords a fine example of the natural chronometer, described in the text. The acclivity is covered with loose masses that have fallen from the hill itself, and the quantity of debris is in proportion to the time which has elapsed since the waters of the ocean formerly covered the neigh-

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bouring country. If a vast period of time had elapsed since the surface of the earth had assumed its present aspect, it is evident, that long ere now the whole of this hill would have been enveloped in its own debris. We have here then a proof of the comparatively short period since the waters left the surface of the globe,—a period not exceeding a few thousand years." p. 200.

Cuvier, in the next place, considers the proofs arising from *traditions* of a great catastrophe and subsequent renewal of mankind. On this point we shall dwell more shortly, both because it is probably less new to our readers, and because the conflicting evidence respecting the age of Indian and Egyptian astronomy would lead us at great length into a discussion not very interesting. We shall therefore only shortly sum up the grounds of Cuvier's opinion which we deem of great weight as coming from a man of enlarged general views, of unwearied research and profound sagacity.

He argues, that the Pentateuch has existed in its present form since the separation of the Ten Tribes, a period not less than 2800 years; and as we have no reason to doubt that the Book of Genesis was composed by Moses, we may add 500 years more to its antiquity. Now Moses could have no motive for shortening the duration of the nations; and he would even have excited the doubts and mistrust of his countrymen, if he had promulgated a history of the human race contradictory to that which they must have learnt by tradition in Egypt. But though the people refused at one time to "hearken to him," the grounds of complaint and mistrust are stated to have been wholly different.

"We may, therefore, safely conclude that the Egyptians had at this time no other notions respecting the antiquity of the human race than are contained in the Book of Genesis. And as Moses establishes the event of an universal catastrophe, occasioned by an irruption of the waters and follow-

ed by an almost entire renewal of the human race, and as he has only referred it to an epoch 1500 or 1600 years previous to his own time, it must necessarily have occurred rather less than 5000 years before the present day." p. 148.

Chaldea, Syria, Egypt, China, and Greece contribute their indistinct records and obscure mythology in support of the same belief.

"The Egyptians, it is true, spoke of hundreds of centuries, but these were filled by a succession of gods and demi-gods; and it is in a great degree ascertained in modern times, that the long series of years and of successive human kings which they placed after the demi-gods, belonged only to the successions of contemporaneous chiefs of several small states instead of a single series of successive kings of all Egypt." p. 152.

Cuvier replies to the objections founded on the astronomical observations of the Chaldeans, Egyptians, and Hindus, refers to the historic records of the East, and concludes—

"It is not to be conceived that mere chance should have thus given rise to so striking a coincidence between the traditions of the Assyrians, the Hindoos, and the Chinese, in attributing the origins of their respective monarchies so nearly to the same epoch of about 4000 years before the present day. The ideas of these three nations, which have so few features of resemblance, or rather which are so entirely dissimilar, in language, religion, and laws, could not have so exactly agreed on this point, unless it had been founded upon truth. We do not require any specific dates from the natives of America who were not possessed of any real writing, and whose most ancient traditions only go back a few centuries before the arrival of the Spaniards. Yet even among them some traces of a deluge are conceived to have been found in their barbarous hieroglyphics." p. 163.

Humbolt, notwithstanding the difficulties of the subject, has set this question at rest for ever.* The

* Vide his Researches, English translation, Vol. I. pp. 96, 195. Vol. II. pp. 23, 26, 65, &c.

feeble lights of tradition melt away so imperceptibly and irrecoverably at the first dawn of civilization, and barbarous nations have so seldom been investigated in their rude state by well qualified minds, that to recover the faintest remains of their previous ideas has generally been found impossible. But this incomparable traveller has discovered from symbolical paintings, that the South Americans have preserved to this day the recollection, not only of the deluge, but of the original innocence and happiness of man ; of the temptation of the mother of mankind by a serpent, and of her fall ; of the death of Abel ; of the erection of the tower of Babel ; of its destruction by the wrath of God, and of the confusion of tongues. Nor can it be conceded that these impressions were communicated with Christianity by St. Thomas, (as some have supposed,) or by the historians of the Scandinavian Colonies ; for introduced at so late a period, they would never have been wrought in with the whole traditionary and inscribed records of so barbarous a race : nor is it possible to conceive that, through all the succeeding centuries, they should have preserved the recollection of those events alone which preceded the dispersion of mankind by the confusion of tongues, if their acquaintance with these events had commenced within a few centuries. Had they learnt these truths from the teachers of Christianity, when they recorded the fall of man, they would surely have recorded also his restoration through the mercies of redeeming love, and the personal sacrifice of a Saviour ; but all indications of this truth are so indistinct as to be referable only to that first prophecy, which, under the figure of the destruction of a serpent, (the very figure employed by the Mexicans,) foretold that most invaluable blessing which was to be the joy of all nations, and the

hope of the ends of the earth. In considering the relation between nations, it is necessary to distinguish those resemblances which prove an identity of origin or a habit of intercourse, from those which are the natural result of a similar degree of civilization and similar pursuits of life. From not paying attention to this distinction, some writers of warm imaginations have traced the buskins on Mexican figures to Greece or Rome, and the aprons to Egypt, or have supposed the migration of Egyptian colonies wherever they found pyramidal erections and symbolical paintings. Such conclusions are fanciful ; but the coincidences above alluded to are of a less vague nature, and the monuments, the hieroglyphics, and the institutions of the people of Asia and America, unite in proving an ancient communication between the two worlds, though no historical fact carries us back to this epoch. But that this communication was early in the history of the present race of men is confirmed, first, by the circumstance that, out of eighty-three American languages which have been examined, not one bears a similarity to any existing language in Europe or Asia ; and secondly, by the fact that no nation in America is acquainted with that analysis of sounds which leads to alphabetical writing. But this wonderful discovery must have been introduced together with the above ideas, if they had been received by migrations or communications from the old world since its general diffusion.—This is rather a digression ; but it forces upon us the consideration that the Bible, the only history of the world during the first 2000 years, agrees in all its important events during that period with the traditions and symbolical records of a hemisphere which must have received its impressions from other sources, and which can scarcely be

supposed to have had any intercourse with the old world since the diffusion of the sacred writings. The Bible does not need this support; but it is an evidence which would establish, without dispute, the authority of any other book.—Our author considers that this concurrence of all historical and traditional testimonies, and their agreement with the proofs that are furnished by the operations of nature, are a sufficient reply to certain “equivocal monuments” which have been brought forward in support of a contrary opinion.—These objections are founded on astronomical considerations, and on the progress of the ancients in certain mines. Cuvier, however, proceeds to consider them; and he thinks that they add new proofs to those already furnished.

We have thus passed very hastily over these two points, the age of the world and the deluge. Even on these we have in no degree superseded the advantage of reading the original work, and the remainder of this publication we shall be compelled to leave almost unnoticed. Much of it is occupied with an account of the fossil remains which occur in various strata, and great light is thrown upon this part of the subject. Amidst much curious information, it appears that Cuvier has discovered about Paris the fossil remains of 50 extinct species of quadrupeds. Indeed, the birds, animals, and shells found in a fossil state differ in most instances from the existing *species*; and not any resembling those now living have been discovered, except in the very latest alluvial depositions, such as are either formed on the sides of rivers, or at the bottom of marshes now dried up. They approach, however, in resemblance, as they rest in strata that appear to be of a later formation. But even when the resemblance is perfect, they are often found in climates

which such animals cannot now inhabit; as crocodiles in England, and elephants on the shores of the Frozen Ocean.

On the possible causes of a transfer of animals from one country to another, Cuvier has the following important passage:—

“When I endeavour to prove that the rocky strata contain the bony remains of several genera, and the loose strata those of several species, all of which are not now existing animals on the face of our globe, I do not pretend that a new creation was required for calling our present races of animals into existence. I only urge that they did not anciently occupy the same places, and that they must have come from some other part of the globe. Let us suppose, for instance, that a prodigious inroad of the sea were now to cover the continent of New-Holland with a coat of sand and other earthy materials; this would necessarily bury the carcasses of many animals belonging to the genera of kangaroo, phascoloma, dasyurus, peramela, flying phalangiers, echidna, and ornithorinchus, &c. and would consequently entirely extinguish all the species of all these genera, as not one of them is to be found in any other country. Were the same revolution to lay dry the numerous narrow straits which separate New Holland from New Guinea, the Indian islands, and the continent of Asia, a road would be opened for the elephants, rhinoceroses, buffaloes, horses, camels, tigers, and all the other Asiatic animals, to occupy a land in which they are hitherto unknown. Were some future naturalist, after becoming well acquainted with the living animals of that country in this supposed new condition, to search below the surface on which these animals were nourished, he would then discover the remains of quite different races.” pp. 125, 126.

Our author thinks that there is very little probability of successive generations discovering any new living species of the larger quadrupeds, since eighteen or twenty centuries have added nothing in this portion of natural history to the information left us by the ancients. He is also fully satisfied, that no parts of the human

skeleton have been found in a fossil state, and that no argument for the antiquity of the human race can be founded on that circumstance.

We trust that our readers will be enabled by the sketch we have given, to estimate the importance of the work before us, as it tends to establish the age of the world, and of the deluge; two points which have been the most disputed by those philosophers who have professed to draw their lights from nature alone. We think, however, that part of the argument respecting the deluge, which is founded on the appearances of nature, imperfect, as conducted in this work, because Cuvier has in no place distinctly stated what formation and what fossil remains he considers as coeval with or posterior to that epoch. We regret this omission the more because our author is highly qualified to discuss this point, and it would have afforded irresistible strength to his argument. But we must remember that the work before us was only a prefatory treatise to a more extensive one and was rather intended as a development of general principles than as a piece of close argument on the subject.

On the whole, however, the support afforded by these researches to the Mosaic period of the creation, and the deluge (if indeed any such support were required), is of the most direct and convincing nature. For if the sacred historian much underrated the distance of those periods, so many appearances might, nay must, present themselves which would seem incompatible with his account. But the most accurate and extended examination affords to minds, not chargeable certainly with any religious prejudices, no conclusions but such as tend to confirm it. And let it be remembered, as a proof of his Divine inspiration, that when Moses delivered his account, so small a part of the world was known, that no observation on its outward aspect or internal remains could have supplied

the place of that Divine teaching which guided his pen.

There are two passages in this work which, we confess, surprised us after the frequent allusions, and the complete assent which our author seemed to lend, to the account of the sacred historian. They are as follows:—

"Beyond the vast deserts of Tartary we meet with a race of men whose yellow skins, high cheek bones, narrow and oblique eyes, and thinly scattered beards, give them an appearance so entirely different, that one is tempted to suspect that *their ancestors and ours escaped from the last grand catastrophe at two different sides*, but, *however this may have been, &c.*" p. 160.

When we read this we thought that it might be only the effect of a lively genius to express the vast difference between the two races, and that the words "*tempted to suspect*" so qualified the sentence as to render it at least ambiguous. But in two or three pages we find that the Negroes also are descended from different ancestors, and found out for themselves a road of escape from an universal deluge.

"Yet even the circumstances of their (the Negroes) character clearly evince that they also have escaped from the last grand catastrophe, perhaps by another route than the races of the Caucasian and Altaic chains, from whom perhaps they may have been long separated before the epoch of that catastrophe."

On these passages we scarcely know what to offer, for the supposition is wholly unsupported by the slightest argument, and is applied to no purpose. It seems to have been a mere gratuitous piece of scepticism for which Professor Jameson's Preface little prepared us; and exultingly as the Professor dwells upon the coincidence of Cuvier's views with those of Scripture, we are surprised that he should have seen no occasion to advert to two passages which call in question a fact so important and undeniable. For, however, the cre-

ation and the period of it may be enveloped in obscurity, there is no fact in the Bible which stands more clearly recorded than the universality of the deluge, and the escape of only one family, from whom the whole world was repopled. But if these extracts are a proof of the limited extent to which Cuvier assents to the truth of the sacred writings, and that he rather yields to the irresistible force of the evidence arising from the appearances of nature, than to the gracious communications of Omniscience to ignorant and fallen man, yet on that very account they confirm and strengthen all those concurrent conclusions at which he has arrived, and to which we have already adverted.

If we could satisfactorily explain these passages, our recommendation of this publication would be more unreserved; but as in their present relation they can carry no weight with them, we think that Professor Jameson and Mr. Kerr have performed a meritorious service in introducing the work to the English reader.

Letter to the Editor of the Edinburgh Review, on the Subject of an Article in No. L. of that Journal. By the Earl of ELGIN, &c. Edinburgh: Ramsay, pp. 59. 1815.

Postscript to a Letter, &c. By the Earl of ELGIN, &c. Edinburgh: Ramsay, pp. 32. 1815.

THE notice which we took, in a former Number, of the "Remains of the late John Tweddell," rendered it incumbent upon us to bring before our readers whatever might be stated from authority in reply to the allegations contained in that work. With this view we published the letter transmitted to us by the Rev. Dr. Hunt; and with the same impartiality we shall proceed to give a correct statement of the Letter and Postscript

addressed to the Editor of the Edinburgh Review by Lord Elgin.

The general object of Mr. Tweddell's Appendix was to prove that his brother's manuscripts and drawings had all fallen into the hands of the noble Lord, when Ambassador at Constantinople, and that no satisfactory reason had yet been assigned for their subsequent disappearance. The manner in which his argument was pursued tended in some measure to reflect upon persons attached to the embassy, and to throw at least considerable suspicion upon the ingenuousness of the ambassador.

For Dr. Hunt's reply we refer to his own letter. The substance of Lord Elgin's will be found in this article.

We shall only premise, that the Letter was written before he had seen the work of Mr. Tweddell: the more direct answer will therefore be found in the Postscript.

"The charge against me is," says his Lordship, "that *the whole* of Mr. J. Tweddell's papers were unwarrantably taken into my possession, and are still withheld by me." His defence, therefore, rests upon the three following propositions:—1. That a part of these collections never was in his possession at all: 2. That the remainder came into his custody without any improper interference on his part: and, 3. That after having been for some time in his possession, it was transmitted by him to Mr. Tweddell's family, agreeably to their directions.

1. It appears by the detailed accounts, given in official documents, that the effects of Mr. Tweddell at Athens comprehended nearly thirty books, portfolios, and packets of drawings; besides medals, vases, &c. The cases were opened in the presence of Dr. Hunt and Mr. Thornton; and the statement given on recollection by these gentlemen leads to the supposition that many articles had disappeared. In what way could this happen?

The vessel, in which they were

shipped at Athens, was wrecked in the sea of Marmora: the packages remained under water for three days, and were driven on shore broken by the surf. Mr. Morier doubts whether the trunks contained all the articles specified in the inventory, and censures the negligence of the Consul Logatheti in not affixing a public seal to the trunks, and sending the keys in a separate parcel to the British Minister. Dr. Hunt also states, that Mr. Tweddell's servant was suspected of purloining some of the property, such as drawings, &c.; and asserts, that the persons employed about the wreck appear to have broken open the packages, to have taken out the medals, &c. and whatever was easily secreted, and turned into cash.

A great part also of what remained must have been completely destroyed, from the circumstance of the books, manuscripts, and drawings remaining so long a time under water. In proof of this fact his Lordship refers to the statement of Dr. Hunt, a letter of Mr. Tweddell, sen., and another of Mr. Carlyle.

It is added, that the magistrates of Contali drew up a certificate of the effects saved, which was delivered into the hands of Mr. Spencer Smith. Lord Elgin very naturally calls for the production of this document.

The preceding observations relate to the effects sent from Athens.*

With respect to the property left at Constantinople under the care of Mr. Thornton, it is stated, that this gentleman doubted whether a part of it had not perished in the fire which consumed his house. The

* In 1802, Mr. Hamilton says, that he saw at Athens a small quarto volume containing some copies of Greek inscriptions, and some remarks on different parts of Attica and Bæotia, which purported either to be a copy or an original of one of Mr. J. Tweddell's Manuscripts. And travellers are said to have had access to his papers through his servant and Fauvel.—Postscript.

trunks were opened by Mr. Thornton, to observe whether their contents were safe, and remained open till they were delivered into the ambassador's custody, nine months after.

2. As soon as Mr. Thornton heard of the effects from Athens being landed, he applied to Mr. Smith, the minister to whom the packages were addressed, entreating that they might be opened. Lord Elgin having now arrived as ambassador, Mr. Smith, on a point of etiquette, declined it. After a considerable delay, Mr. Thornton applied to his Lordship, who, thus situated, immediately took them under his custody, invited Mr. Thornton to be present at the opening of them, and at the same time recommended to him to send to the English palace the other articles which had been left with him by the late Mr. Tweddell.

A letter of Mr. Thornton's is cited to prove, that Lord Elgin, as an English ambassador, *had the right*, and indeed *it was his duty*, to take into his own hands the property of any of the king's subjects dying intestate in Turkey.

3. The third article is by far the most important: the others are of little consequence, if this can be established.

Lord Elgin, being extremely occupied with affairs of a public nature, was accustomed, it seems, to refer private and literary matters to Professor Carlyle, who was attached to the embassy. That gentleman, probably at a subsequent period, as well as Mr. Smith and Mr. Thornton, are stated to have indulged feelings of considerable animosity against his Lordship; and on this principle Lord Elgin accounts for much of their conduct in relation to Mr. Tweddell. In proportion to their hostility he esteems their testimony to be valuable, whenever it is of a favourable cast: it may thus be considered as the unwilling declaration

of a prejudiced witness. With these observations we shall proceed to the evidence.

Mr. Losh describes Mr. Carlyle as saying, that "he thought his Lordship would not take the property in question, because he did not see how he could convert it into money." The insinuation contained in the latter part of the sentence the noble Lord indignantly rejects: he quotes the passage to prove the persuasion of an enemy, Mr. Carlyle, that he had not taken the property.

The same gentleman affirms, that *he had seen packed* such of Mr. Tweddell's papers as Lord Elgin thought proper: and he is represented as having, on account of his friendship with the family, the particular charge of these effects entrusted to himself. Dr. Hunt adds, *of his own knowledge*, that Mr. Carlyle recommended the consignment of the papers to Mr. Losh: and that he (Dr. Hunt) *saw* them (under the direction, we presume, of Mr. Carlyle) put on board an English transport at Constantinople, bound to London. This transport, he thought, was the Lord Duncan: and when Lord Elgin wrote his Letter to the Editor of the Edinburgh Review, he reasons upon that supposition.—In his Postscript, written after the perusal of Mr. Tweddell's Remains, which appeared to throw some light upon this part of the subject, he expresses his persuasion that the vessel was not the *Lord Duncan*, but the *New Adventure*. Mr. Tweddell, senior, had requested the property to be sent by a ship of war rather than by a merchant ship. Dr. Hunt mentions the vessel as a *transport*: the *New Adventure* was a transport: the Duncan was a *merchant ship*. The *New Adventure* was wrecked, and every thing on board, including some effects of Lord Elgin, were probably lost. The mode of conveyance will account for the want of documentary evidence.

Whether Mr. Carlyle sent them

by this ship or not, the noble Lord most solemnly avers that they were transmitted to England: and he rests that averment even upon the testimony of Mr. R. Tweddell. In a letter dated April 20, 1813, Mr. R. Tweddell says:—

"Since I had the honour of receiving your Lordship's favour of the 9th of February last, I have taken occasion, so far as a tedious indisposition would allow me, to look over, with particular care, my father's papers and records of correspondence; and I find it mentioned in a very circumstantial manner, that you had complied with Mr. Tweddell's directions in transmitting the papers and other effects of his late son."

This letter, in Lord Elgin's view of it, completely does away the whole of the charge. He corroborates that conclusion by the following particulars:—

1. A letter, cited from Mr. Tweddell's work, which shews his Lordship's readiness to send home the effects with the least possible delay.

2. His reply to Dr. Clarke's application, viz. that the property had been sent home, in compliance with the instructions of Mr. Tweddell's father. If the property were missing, it is singular that nothing was said or done upon the subject for many years after.

3. The firm belief of Dr. Hunt that the articles were sent home in the manner described by him; and his declaration that *he saw* the papers put on board an English vessel.

4. Mr. Carlyle returned to England with every requisite information in regard to the property, in order that he might make the necessary communications to Mr. Tweddell's family: if he had found any doubt existing, how did it happen that all inquiries were suspended?

5. Mr. Tweddell, senior, lived till 1805, and never expressed any complaint to Lord Elgin upon the subject. Mr. R. Tweddell also was silent till 1813: and even then did

not intimate the slightest suspicion that any part of his brother's effects were in his Lordship's possession.

With respect to the blame which has been cast upon him for retaining the papers several months after they arrived at Constantinople, Lord Elgin observes, that the delay arose entirely from the necessity of consulting Mr. Tweddell upon the best mode of transmitting the effects. Till instructions were received from England, the Ambassador was not entitled to send them: when the instructions arrived, he feels no doubt that they were fulfilled.

It is asserted by Mr. Tweddell, that some of his brother's drawings of costumes were seen in Lord Elgin's possession at different times and at distant periods, and that copies of these are in the hands of a gentleman in this country.

The charge is thus met in the postscript:—

The gentleman alluded to must be the person, who travelled home with Mr. Carlyle: and

it would now appear, that while the more valuable papers and drawings of Mr. Tweddell were sent home by me as already mentioned, some of the drawings of costumes, collected by him, or copied for him, in Turkey (which were of little value, and of no general interest) were separated from the rest with the view of being taken home by Mr. Carlyle himself for the use of the gentleman in question, before being delivered to Mr. Tweddell's family."

The papers were entrusted to the particular care of Mr. Carlyle: and Lord Elgin does not, after so long an interval, recollect whether he was informed at the time or not of the circumstance just recorded.

With respect to the drawings and costumes in his own possession, he observes that they were sent home from Turkey at different times, both during the period of his residence at Constantinople and his detention in France; for he still continued to employ artists in Turkey and Greece: Christ. Observ. No. 170.

that they remained a considerable time at the house of a gentleman in London, before they were forwarded into Scotland: that the costumes have lain for many years on his library table open to the inspection of every visiter; and he has no reason to suppose that any article in his collections belonged to any one but himself:—the suspicion was never intimated to him. On reading, however, the pointed affirmation of Mr. R. Tweddell, that he (Lord Elgin) possesses some drawings of costumes, which were the property of his late brother, his Lordship forwarded his entire collection to London, in order that they might be submitted to Mr. Tweddell's inspection; and adds, that he shall be most happy if he have been accidentally instrumental in preserving even these trifling relics to his family.

After animadverting upon Mr. Tweddell's neglecting to inquire after the *originals*, when he had himself received from the gentleman referred to above the *copies* of his brother's costumes, Lord Elgin concludes his Postscript, as he had concluded his Letter, by complaining of the hard measure which he conceives to have been dealt to him. We repeat what we have formerly remarked, that if the impression which will be felt after the perusal of Mr. Tweddell's book be unjust and unfounded, it is difficult to conceive a more cruel situation than that of the noble lord. We have endeavoured to state the arguments on each side as distinctly as possible, and must leave the decision to our readers. If we suppose, with his Lordship, that Messrs. Carlyle, and Thornton, and Smith, were personally inimical to him; and that they would suffer their hostile feelings to influence their *conduct*; it must be confessed, that their evidence will carry far less weight than we should otherwise attach to it: and if Mr. Carlyle were himself entrusted with the transmission of Mr. Tweddell's

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effects, we ought to look to him as the person responsible. After the lapse of 15 years, Lord Elgin can, on that supposition, have no means of adding to the information which we already possess : however unjust be the charges, he is prevented by the nature of the case from proving their injustice in the satisfactory manner which he might have done, had Professor Carlyle been at present alive. If the papers were transmitted by the Duncan, they seem to be irrecoverable ;—if by the *New Adventure*, it is just possible that, notwithstanding

the destruction of that vessel, some information may yet be obtained. Lord Elgin has ordered inquiries to be made, though without intimating any great expectation that they will lead to a successful result.

The subject is sufficiently perplexed : and we can do little more than state the arguments as we find them.*

* Some farther light has been thrown on the subject by a pamphlet from the pen of the Rev. Dr. Hunt, which reached us as this sheet was going to press.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication :—A new edition of Bishop Jeremy Taylor's *Prayers*, differently arranged, by Mr. Clapham ;—*Sketches in Flanders and Holland*, by Mr. Hills, subsequent to the Battle of Waterloo, with 36 plates ;—*Annals of the Reign of George III.*, in two vols. 8vo. by J. Aikin, M. D. ;—*The History and Antiquities of the Abbey Church of St. Peter's, Westminster*, with fifty engravings from his own drawings, by Mr. J. P. Neale ; to appear in ten parts ;—*Narrative of a Ten Years' Residence at the Court of Tripoli*, from the Papers of the late Richard Tully, Esq. British Consul ;—*Translation of a Selection of the Letters of Ganganelli*, in one vol. 12mo. with a Sketch of his Life, by Mr. C. J. Metcalfe.

In the Press :—*Journal of a Tour on the Continent*, in 1813-14. in 4to. with plates, by J. T. James, Esq. Student of Christ's Church, Oxford, in one vol. 8vo ;—*On the Principle of Population*, as affected by the Progress of Society, with a View to moral and political Consequences, by J. Weyland, jun. Esq. ;—A new *Demonstration of the Veracity of the Evangelists*, by a comparative View of their Histories, by the Rev. R. Nares ;—A *Narrative of the Demolition of the Monastery of Port Royal*, with *Memoirs of its Inhabitants*, by Miss Schimelpenninck ;—A *New View of the Connection between the Sacred writings, and Jewish and Heathen Literature*, by the Rev.

Dr. Gray, of Durham ;—A concise *System of Self-Government*, by the Rev. J. Edmondson ;—A familiar *Exposition and Application of the Epistle of St. Paul to the Colossians*, in a Course of Eight Sermons, including an Examination into the general Nature and Use of the Epistles of the New Testament ; to which are subjoined Two Sermons, on Parts of the Example of St. Paul, by the Rev. Thomas Gisborne, A. M. in one small 8vo. vol ;—An *Essay on the Being of God, and his Attributes of Infinite Power, Wisdom, and Goodness* ; stating and refuting the Objections to his Wisdom and Goodness, from Reason and Revelation, and drawing the most useful Practical Inference from the whole Subject ; to which Burnett's first Prize of £1200 was adjudged at Aberdeen August 4, 1815 ; to which is prefixed a Biographical Sketch of Mr. Burnett's Life, by W. L. Brown, D. D. Principal of Marischal College, Aberdeen ;—and, *Reflections on the authorized Version of the Scriptures, Reasons for attempting its Improvement, and a Specimen of such an Attempt*, by Mr. Boothroyd.

The subjects for the Members' Prizes at Cambridge this year are, for the senior Bachelors, "*Hieroglyphicorum origo et natura*." Middle Bachelors, "*Utrum civitas plus utilitatis an incommodi afferant leges quæ privatorum hominum sumptibus modum imponunt*."

Dr. Smith's annual prizes of 25*l.* each,

the two best proficient in Mathematics and Natural Philosophy, amongst the commencing Bachelors of Arts, are this year adjudged to Mr. E. Jacob, of Cains College, and Mr. W. Whewell, of Trinity College, the first and second Wranglers.

A collection of Marbles from Phygalia, purchased by Government, has lately been added to the British Museum. It consists of the frieze of a temple of Apollo.

Dr. Herschel has completely established the fact of the existence of two satellites of Georgium Sidus. The first performs its revolution in eight days, sixteen hours, and fifty-seven minutes; and the second, in thirteen days, eleven hours, and nine minutes. He thinks it probable that there are other satellites of this planet.

The Court of Examiners of the Society of Apothecaries, in pursuance of the late Act for Regulating the Practice of Apothecaries, has determined: That every person, admitted to an examination as an apothecary, shall produce testimonials of having served an apprenticeship of not less than five years to an apothecary; of having attained the age of 21, and being of a good moral conduct; and he is expected to possess a competent knowledge of Latin, and to produce certificates of having attended not less than two courses of lectures on Anatomy and Physiology; two on the Theory and Practice of Medicine; one on Chemistry; and one on Materia Medica; and of having attended for six months at least in some public hospital, infirmary, or dispensary.—The examination shall be as follows:—1. In translating parts of the Pharmacopœia Londinensis, and physician's prescriptions.—2. In the Theory and Practice of Medicine.—3. In Pharmaceutical Chemistry.—4. In the Materia Medica.

GERMANY.

Professor Hufeland has announced, that bleeding in cases of hydrophobia has met with equal success in Germany as in India. He intends to publish some of the cases.

EAST INDIES.

A private letter from Jaganath gives the following particulars of the occurrences during the festival of the Rutt Jatra at that place, in June 1814:—

The sights here beggar all description. Though Jaganath made some progress on

the 19th, and has travelled daily ever since, he has not yet reached his country-house, which is about a mile from the temple:—he may, perhaps, however, arrive there to-night. His brother is a-head of him, and the lady in the rear.—One woman only has devoted herself under the wheels;—and a shocking sight it was. Another, intending, I believe, also to devote herself, missed the wheels with her body, but had her arm broken. Three have lost their lives by the pressure of the crowd; one of them in the temple, and two in the street.

The place swarms with fakeers and mendicants, whose devices to attract attention are in many instances really ingenious. You see some standing for half the day on their heads, bawling all the while for alms; some with their heads entirely covered with earth; some having their eyes filled with mud, and their mouth with straw; some lying in puddles of water; one man with his foot tied to his neck, another with a pot of fire on his belly; and a third enveloped in a net work made of rope.

Yesterday evening, we witnessed a Suttee. The acting magistrate alighted, and spoke to the woman; but she said, that she had loved her husband, and was determined to burn with him. The man had died only about seven hours before, and his body was in a pit, at a short distance, filled with burning faggots. She proceeded toward the spot, supported by her two sons and several brahmins; music playing during the ceremony. When she came near the pit, she received a vessel (containing offerings, I suppose,) from one of the sons, and then, advancing from the rest, passed round the place, until she came opposite to her husband, when she threw in the vessel, and presently sprang forward with open arms, embraced the dead body, and soon afterward expired. The remains of both were subsequently taken up; and, the sons having first performed certain ceremonies for each, they were placed on separate piles and consumed to ashes.

I am happy to say, that not a life has this year been lost at the barrier, where last year twenty-seven were crushed to death.

Jaganath, his brother, and sister, all quitted their garden-house last night, mounted their *rutts* again, and this morning have commenced their journey back to the temple, in *perfect health*; for you must know that Jaganath, according to his an-

nual custom, had caught cold by bathing in the temple at the last full moon; in consequence of which, he shut himself up for a fortnight; and a day or two after he was

well enough to see company, and set out on this expedition to his garden-house for change of air. He accordingly, now, returns quite restored.—*Asiatic Journal*.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Report of the Gospel Ministry: a Discourse on Isaiah liii. 1.; by the Rev. G. C. Gorham, A.M. Fellow of Queen's College, Cambridge, 1s. 6d.

The second Exodus, or Reflections on the Prophecies relating to the Rise, Fall, and Perdition of the great Roman Beast of the 1260 Years, and his last Head, and the long Captivity and approaching Restoration of the Jews; by the Rev. W. Ettrick, M.A. 3 vols. 8vo. 21s.

Institutes of Christian Perfection of Macarius the Egyptian, called the Great; translated from the Greek, by Granville Penn, Esq. 7s. 6d.

Lectures on the Church Catechism, originally written for the private Use of the Parishioners of Bainton; by the Rev. John Bell, D.D. Rector of Bainton. 12mo. 2s.

Essays on the Advantages of Revelation, the Rewards of Eternity, the Advantages of the Knowledge revealed to Mankind concerning the Holy Spirit, &c. &c.; by the late Rev. Joseph Whiteley, M.A. 8vo. 9s.

The Pastoral Visitor, for 1815, in 12 Numbers; by the Rev. W. Morgan, Minister of Christ's Church, Bradford, Yorkshire. 1s.; or 1d. each.

An Affectionate Reply to an Affectionate Address to the Clergy of the United Kingdom of Great Britain and Ireland, on the Theological Writings of the Hon. Emanuel Swedenborg; by the Rev. Robert Adam, M.A. Minister of the Episcopal Congregation, Blackfriar's Wynd, Edinburgh, and Chaplain to the Right Hon. the Earl of Kellie. 8vo. 1s. 6d.

MISCELLANEOUS.

A popular Account of St. Paul's Cathedral, with a Description of the Monuments, and other interesting particulars. 1s.

Travels in Europe and Africa; by Col. Keatinge, Author of the Conquest of Mexico, &c. comprising a Journey through France, Spain, and Portugal, to Morocco; also a second Journey through France in 1814, in which a particular Comparison is drawn between the present and former State of that Country and its Inhabitants. 1 vol. 4to. with 34 engravings of scenery,

antiquities, and costume, from drawings taken by the Author.

The History of England, by Sharon Turner, F.S.A. Volume the Second, containing the History of the Reigns of Edward I. Edward II. Edward III. Richard II. Henry IV. Henry V.—also the History of Religion in England—The History of English Poetry, and of the English Language and Prose Literature, 4to. 2l. 12s.

The Civil and Military History of Germany, from the Landing of Gustavus to the Conclusion of the Treaty of Westphalia; by the late Francis Hare Naylor, Esq. 2 vols. 8vo. 1l. 8s.

The Life of James the Second, King of England, &c. collected out of Memoirs writ by his own Hand, together with the King's Advice to his Son, and his Majesty's Will: published by command of his Royal Highness the Prince Regent, from the original Stuart Manuscripts preserved at Rome, and now deposited in Carlton-house; by the Rev. J. S. Clarke, LL.B. F.R.S. 2 vols. 4to. 6l. 6s.

The Mirour for Magistrates: wherein may be seen, by Examples passed in this Realme, with how greivous Plagues Vices are punished in great Princes and Magistrates, and how fraile and unstable worldly Prosperity is founde, where Fortune seemeth most highly to fauour: the present edition of these Historical Poems possesses the various Readings of all preceding ones, with numerous illustrative Notes, edited by Joseph Haslewood, Esq. 3 vols. small 4to. 12l. 12s.

Treatise on the Law of Scotland respecting Tithes, &c. by John Connell, Esq. Advocate. 3 vols. 8vo. 2l. 2s.

A familiar Treatise on Perspective, in four Essays: 1. On the Theory of Vision, and the Principles of Perspective therewith connected. 2. Elements of the Practice of Perspective, Definitions and Explanation of Terms. 3. The Perspective of Shadows. 4. On Keeping, or Aerial Perspective; by Chas. Taylor. No. I. royal 8vo. 3s.

Account of two successful Operations for restoring a lost Nose, from the Integuments of the Forehead; by I. C. Carpue, 4to. 15s.

A Statement of the Cruelties, Abuses,

and Frauds, which are practised in Mad-houses ; by J. W. Rogers, Surgeon. 3s.

The Monthly Monitor and Philanthropic Museum ; being a cheap Repository for the middling and laborious Classes, published by Miller and Son, of Haddington. Vol. I. and II. 2s 6d. each.

The Congress of Vienna, by M. de Pradt,

translated from the French. 8vo. 10s. 6d. boards.

Present of a Mistress to a young Servant ; by Mrs. Taylor. 12mo. 3s. 6d.

The Wanderer in Norway, a Poem ; by Tho. Brown, Professor of Moral Philosophy in the University of Edinburgh. Fools-cap 8vo. 7s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

THE REV. *W. Fowett*, arrived at Malta in safety on the 1st of November, whence he is to prosecute his literary and religious inquiries in the Levant.

The Rev. *Edward Bickersteth* sailed for Sierra Leone, on board the *Salisbury*, Captain Cready, on the 24th of January last, in order to inspect the state of the Society's Missions on the coast of Africa.

Four schoolmasters who have received the instruction of the Central School of the National Education Society, with their wives, have been appointed to assist in the education of the African youth at Sierra Leone, and other places on the coast of Africa, and will shortly embark for that colony.

The sixteenth anniversary meeting of this Society is fixed for Tuesday the 30th of April. The anniversary sermon will be preached before the Society by the Rev. *Daniel Corrie*, after which the annual meeting will be held at the Freemasons' Tavern.

Some very important remarks on India by the Rev. *D. Corrie*, have appeared in the last *Missionary Register*, explanatory and illustrative of the Journals of *Abdool Messee*, and of the moral and religious state of that country. The following extract will give our readers a distinct view of the present state of the Agra Mission.

"The city of Agra, which is the principal scene of his labours, was formerly the residence of the great Mogul, and exhibits sufficient remains of fallen greatness to excite a painful conviction of the passing glory of the world. The present city is merely the remains of what was three or four times larger : it consists of one long irregularly built street, running nearly from east to west ; with numerous lanes and alleys, branching out in all directions.

"Nearly about the middle of that street is the kuttra, of which frequent mention is made in *Abdool's Journals*. The word 'kuttra' means a court ; and there are many kuttras in Agra, distinguished by different names. That occupied by *Abdool* was known by the name of *Boottat's Kuttra* ; having been built and inhabited by a chief of the eunuchs of that name. In 1812, this court was put up for sale by auction, when it was bought by an English gentleman ; who, in 1813, generously gave it for the purpose to which it is now applied. The north side of the kuttra or Court, next the street, consists of a gateway and shops, where *Abdool Messee* resides : the entrance to his dwelling is by stairs from within the court : it comprises an open hall, with a room on each side, and servants' apartments connected with them. The interior of the kuttra, at the time of sale in 1812, was a complete ruin ; except on the east side, which consists of five narrow cells, in which some of the converts reside. When the premises came into our possession, the rubbish was cleared away ; and, on the south side, a building was erected for Divine worship, about fifty feet long, by twenty-two wide, and sixteen high within. The side toward the court is built with five arches, which render it open to all who assemble in the court : people passing in the street can also see the congregation assembled, and thus many have been attracted to enter and hear. A spreading tree had grown up in the middle of the court during the dilapidated state of the premises, and was carefully preserved on the alterations being made : it forms a grateful shade for such as resort thither during the heat of the day.

"In this place *Abdool Messee* regularly celebrates Divine service, twice on Sundays, and once or twice in the week ; besides performing daily family worship with the Christians who reside in and near the

kuttra. Between March 1813 and August 1814, about fifty persons were led, chiefly through his labours, to embrace the Christian profession, together with about twenty of their children. Of these, some were Fakeers, or religious mendicants; and some were of the class of house-servants. Six were Mahomedans of the first respectability; and the remainder, being the greater part, were of the labouring orders of the people. During most of that time, about a hundred Heathen and Mahomedan children were also admitted into our schools; and, if proper assistance for their instruction in English could have been found, much more might have been done for their improvement than was practicable with the means which we enjoyed.

"The state of the Heathens and Mahomedans on embracing Christianity, in respect of their countrymen, is very similar to that of converts from among the Jews in Europe. The care, therefore, of providing for the converts at Agra was a necessary attendant on their profession of Christianity. Cotton and wheels for spinning were accordingly provided for the females; and two of the men, being weavers by trade, were employed in weaving the thread into cloth, which served for making clothes for the children and poor. Some land also was hired, and ploughs provided to set the husbandmen to work.

"It pleased God to interrupt our plans, by my being obliged, through sickness, to leave Agra. It then became necessary to look around for patrons and protectors to our new brethren. Some of them were engaged, by friends, as house-servants. Of the learned converts, one has returned to his former errors; another is a doubtful character. The Hukeem, Talib Messeeh Khan, was sent to Muttra; Moonshee Buruckut Ullah, to Coel; Molwee Munsoor is at Bareilly; and Amaunut Messeeh is at Bandha, in Bundelcund: these four being with friends to whom they are serviceable in their respective employments, and who encourage them in their attempts to diffuse the knowledge of the Gospel among those around them. One valuable converted youth was left in the last stage, as we concluded, of consumption. Six Christian boys were placed in the school for educating schoolmasters in Calcutta, and twelve remained in school at Agra, under the care of Abdool: some also of the Heathen and Mahomedan children continued to receive instruction under his inspection. Abdool is assisted by his nephew, Inayut Messeeh, and by Nuwazish Messeeh."

These remarks are followed by the Journal of Abdool Messeeh* for January 1815, from which we extract a few passages.

"January 1, 1815. Sunday.—Worship at the Church, at 8 A. M. All the Native Christians,† men and women, and Mr. Keble with his children, attended. In the evening, various Christian friends and servants, and many Mussulmen and Hindoos, beside the native congregation, attended service. At night, prayers with the family."

"Jan. 3.—Having performed worship and set the children to their tasks as usual, Abdool was preparing to return to his house, when a handsome well-dressed young man, with several attendants, entered the kuttra, and inquired, 'Where is Abdool Messeeh?' On Abdool's being pointed out, he came up to him; and, having saluted him, said: 'I have come a long way to see you: I heard of you in Jaypore. I have read several books of the New Testament, and am fallen into great doubts respecting the Hindoo faith; but, on account of my family, I am afraid to embrace the true way, and I have been in great distress a long time.' He then repeated several parts of the Gospel; and it appeared from his discourse that he had read much of the Scripture, and had imbibed great suspicion of the soundness of his creed. He then inquired concerning the first conversion of Abdool. Abdool related to him his whole history; and, till eight o'clock, laboured, with arguments drawn from Scripture, to confirm him. The young man, raising his head after long consideration, observed, 'What you say is very just. The Godhead of the Lord and Saviour is clear; but it is quite an impossible thing to leave all one's relations and friends.' Abdool observed, 'Our Saviour has said in the Gospel, that *if any one will not leave his friends, for my sake, he is not worthy of me.*' He was silent, and asked for a copy of the Epistle to the Romans, which was given him. He then took a friendly leave. At parting, Abdool asked his name: he replied, 'Ramdial Brahmin;'

* This Journal is translated by a friend from the original minutes of Abdool, written in Hindoostanee.

† These consist of converts made by the Roman Catholic Missionaries, or of the descendants of the Portuguese who first settled in India.

and said that he was going the next day to Muttra, where his elder brother had gone to bathe; and requested Abdool to pray for him, that God would remove his doubts, and teach him the truth. Abdool answered, 'Amen!'

"Jan. 8. Sunday.—At eight o'clock, several friends, with their wives and children, and all the native Christians, men and women, attended service. At 3 o'clock they assembled again; and, after service and a sermon, returned home.

"Jan. 9, 1815. Monday.—In the morning, Abdool was waiting the assembling of the congregation, when a man from Saleh Dhurum Das came, and said that the Saleh's son, who considered himself a prodigy of correctness and religion, was waiting to see him. Abdool promised to go after prayers. Before prayers were over, another man came; and, seating himself in a corner, observed what was going on. At last he said, 'Certainly, what the Gospel says is true, and what is therein written is indeed godliness.' After prayers, Abdool joined the messenger. They went on, conversing, till they came to the Saleh's house. On entering, they found the young man, very well dressed, sitting at his ease on a carpet, reclining on cushions; and several Fakeers of the Jogee tribe sitting, like so many oxen, with their naked bodies rubbed over with dirt; and a very fat one among them singing out, like the braying of an ass, from a book which he held in his hand. Abdool asked who they were. The young man answered they were mortified Fakeers. Abdool replied, that they did not grow so fat on austerities: these seemed well fed, and at their ease. The company laughed, and commenced a disputation, with arguments founded on reason. Abdool gave such answers as appeared proper, and all were attentive. After three hours he retired."

"Jan. 20. Friday.—Two or three Hindoos, with marks drawn on their foreheads, came and asked after the Padre Sahib,* and said that they had heard reports of him in the army of the Muharaj, and greatly regretted that they had no opportunity of paying their respects to him. They had heard, they said, that he was an incarnation among the Europeans, and that many persons had from his preaching be-

come Christians. They remained four hours, making many inquiries respecting the origin and effects of the Christian faith, and then departed.

"Jan. 21. Saturday.—Five or six poor widow women of the city were present at worship. After service, they inquired after the Padre Sahib. Abdool answered, that he had not obtained any relief from his complaint; and that he had heard that he had gone on board ship with his lady, with the intention of proceeding to England. They replied, 'We all remain with uplifted hands in prayer, that Almighty God would bring him back in health and safety to this country.' Abdool gave them a trifle, and then examined the boys of the Loparkee Munde School, who had come for that purpose.

"Jan. 22. Sunday.—In the morning, Abdool, with Inayut Messeeh and Nuwazish Messeeh, attended the chapel. Besides the usual native congregation, several friends, with their wives and children, were present. At three o'clock, various friends, with the servants of many other gentlemen, and many children of the city, attended with gladness."

"Jan. 27. Friday.—After the usual service at seven o'clock, and instruction of the children, Abdool was going home to breakfast. Just then a stranger, newly arrived at Agra, came to visit him. He began by saying, that he had come from the Punjab; and having heard Abdool's name exceedingly ill spoken of in the city, the men of which called him infidel and apostate, and a renegade from the faith of Mahomed, he came to ascertain the fact; and if, which God forbid, he should have been correctly informed, to inquire the cause. Abdool replied, 'My friend, I was formerly a Mussulman: nay, I was forward in the Mussulman faith; and all my family have been Musselmens. When I came to read the Holy Book, I found that the Mahomedan faith has not the truth. I, therefore, quitted that way.' The visiter said, 'This is very strange. You appear to have been well enough as a Mussulman. A dog or a hog would abhor such conduct as yours; and, in my whole life, I never saw one so cursed as you, who so shamelessly declare, "I was a Mussulman, and am become a Christian." Curse on your conduct! And, alas! that Mahomedanism is become so degenerate! Were you in my

* Meaning the Rev. D. Corrie.

city, the citizens would quickly speed you to hell.' Abdool answered, 'My good sir, you condescended to inquire after your servant's affairs: your servant simply related them. Do you break into such anger at the first hearing of facts? Would you remain silent but a moment, your servant would lay a statement of the Holy Gospel before you. If it be found worthy of approval, well. If there be any evil in it, command what punishment you will on this sinner.' The stranger answered, 'It is no injury that I do you; since the prophet has forbidden our reading and hearing the Gospel, which has been abrogated.' He then rose and departed."

The following is an extract from a letter of Molwee Munsoor, one of the converts from Mohammedanism, and a man of learning and consideration among his countrymen, to the Rev. D. Corrie, dated in June, 1815:—

"My guide! may God keep thee happy in the way of Christ! This servant, who is your disciple, always prays to God, who is a merciful Father through Christ, that God would preserve you in safety, and never put me to shame in this way which is true, and of his own mercy revealed; and quickly bring me to meet you, who are the cherisher of my soul. Amen!

"I greatly desire to see you once more; and then if death come, so let it be, that I may die in your presence: and if God will accept my prayer, then let him grant this, that I may behold you; and in this mortal life nothing do I desire beside a sight of you. Whatever reproach comes upon me from mankind the creatures, I thank God on account of it, and consider it a means of salvation; as Christ our Lord hath said, *When ye are persecuted for my sake, then rejoice, for your reward shall be in heaven.*

"My history is this:—According to your order, I continued in the service of the Rev. Mr. Thomason till the end of March, learning Hebrew, and teaching Hindoostanee. When we arrived at Gazypoor, Mr. Thomason desired me to remain with Mr. P. I have therefore been three months with Mr. P.; and my spirit hath been greatly refreshed, because I have seen no one thing in him contrary to the Gospel. Moreover, the disposition to anger, of which my nature was full, by God's grace, through in-

tercourse with Mr. P., is gone, and I hope will never appear more.

"Now in this month of June, the Rev. Mr. Thomason's letter arrived, desiring me to go to Bareilly, and abide there. Accordingly, I am about to depart to Bareilly. But I am exceedingly anxious about my Hebrew studies, in which I had laboured much; but it is the will of God, and I am without resource.

"Now my petition is this, that God, who hath of his own grace shewn me, worthless, the true way, will preserve me from shame till the Resurrection, and grant me peace in himself, and grant me quickly to meet you, and take out of my heart all desire of the pomps and vanities of the world, and bring all the church, you, and all the world, into his own true way. Amen! Now may God keep me, and you, and us all, in peace."

At Madras a corresponding committee has been formed, of which the Rev. Mr. Thompson is the secretary. One of the first steps of this committee was to remove the two Missionaries of the Society, Schnarrè and Rhenius, from Tranquebar, where they were studying the Tamul, to Madras, where it has been determined to station them. The Rev. Dr. Rottler has already a Malebar congregation there. The chapel in which he officiates by appointment of Government, is open to the Missionaries, where the Liturgy of the Church of England, which he has just translated into Tamul, is used. The Missionaries are placed in a house in the Black Town, near the chapel. This house is well adapted for a missionary establishment; as a school, printing-house, and chapel, may be added to it if necessary. All this has been done with the full approbation of the Governor. The Missionaries had made considerable progress in their Tamul studies, and had commenced a native school, to be called the Church Missionary Tamul and English Free School, with 130 children, and with the prospect of a large increase.

Major Munro, the Company's Resident, has conceived and even prosecuted the benevolent design of erecting a college for the instruction of the Syrian priests and laymen, at Cotym, in Travancore, which he intended to place under the superintendence of the Ramban Joseph, one of the most pious and

respectable ministers of the Syrian church; and who has recently become a bishop of that church. Major Munro wishes to add a printing press to the institution, to send some Syrian priests to Madras to learn the art of printing, and to endow the college for the support of a certain number of teachers and students. And he has acceded to a proposal made to him by Mr. Thompson, to establish a mission in the neighbourhood of his college, where the Missionaries might make themselves useful in teaching English, and perhaps Latin and Greek, while they were learning Malayalim and Syriac. In the end, the college itself might become a seminary for missionaries.

We close this account with an extract of a letter from the Rev. Mr. Thompson, to the secretary, dated July 6, 1815.

"Let me particularly congratulate you and the Committee on the completing of the first year of your first mission in India.

"Your missionaries have been received by friends, who take a lively and affectionate interest in them; and, let me add with peculiar pleasure, they continue, by their true missionary piety and zeal, to grow in the esteem and confidence of their friends. They are worthy of all our love; and I trust will ever find in us the readiest and most cordial co-operation.

"In the course of the year they have had the advantage of acquainting themselves personally with the oldest Protestant Mission in India—the Danish Mission; and them, even short as their stay was at Tranquebar, to have done some good there, by suggesting improvements which Mr. Caemmerer has adopted in the system of education. They have since become established at Madras, the head of the whole Peninsula, with the free consent of the right honourable the Governor, in an excellent house and garden, very eligibly situated—have acquired the Tamul language sufficiently to compose, converse, and read publicly in it—and have two native free-schools in their garden, containing, this day, about one hundred and thirty scholars, though the first of the two was opened only on the 1st of May. Through Divine mercy they are themselves in good health and spirits. Such, as to them, is the beginning of this mission.

"With respect to the Society itself, with-Christ. Observ. No. 170.

in the same first year, we have established a missionary committee in Madras—an humble one, no doubt, a very humble one; but entirely of one mind. We have also a fund, small indeed, but sufficient for the present; enabling us to afford an aid of 7l. 8s. monthly to the mission, with a balance in hand this day of about 80l. The latter has been somewhat increased lately by a donation from your Calcutta Committee, since the return of Mr. Thomason from his tour with Earl Moira.

"Nor is this all. Clouds are dispersing. Light is shining on our paths. We have brightening prospects before us, especially in Travancore. There it hath pleased God surprisingly to open a way for us, not only to the poor Heathen, but to raise up again the waste places of the ancient Syrian churches. I hope you will be able to help us, and send us out some good men to occupy these most desirable stations. I have ventured to give Major Munro strong assurances of support from the Society, in furtherance of his benevolent plans for them.

"The Governor, I am happy to say, continues very favourably disposed toward our Missionaries. In a late conversation with him, he was greatly pleased to hear of their progress in the language, and the success of our schools as to the number of scholars, and talks of accompanying me shortly to see them.

"I would tell you much more to encourage you, in respect of British India generally—of its religious aspect, and hopeful appearances beyond any thing, perhaps, that was ever before witnessed. You may form some idea of it from this one fact—that whereas, formerly, religious books were the veriest drugs, they are now the most rapid in sale of all books! and, notwithstanding very large supplies of Bibles and prayer-books of late years, we have not at this time ONE Bible nor ONE prayer-book, except of the commonest editions, for sale in Madras!"

NATIONAL EDUCATION SOCIETY.

The Committee of this Institution, apprehending, from the state of their funds, that they should be under the necessity of relaxing their exertions in the important work of public education, prepared an Appeal to the Nation, which it was intended to circulate soon after the annual meeting in June. But the prompt beneficence of

subscribers at that meeting, where nearly 4000*l.* was contributed, having relieved the Committee, for the present, from their apprehension, they suspended their claims on the public attention, in favour of a call of immediate and almost unexampled interest on behalf of the sufferers at Waterloo. That call having been answered in a manner worthy of the country and of the occasion, the Committee have felt, that, in justice to the important trust with which they are charged, they cannot any longer withhold an appeal, the success of which is essential to the attainment of the great national object for which the Society was instituted.

The following is the Address in question.

"The funds entrusted to the general committee of this Society, from its institution in October 1811 to the present time, have consisted of annual subscriptions and of benefactions to a considerable amount, derived from royal munificence, from the liberality of many noble persons who have honoured the Society with their support, from the two universities and other corporations, from the archbishops and bishops, with the great body of the clergy, and from a multitude of other generous and public-spirited individuals of almost every rank in society.

"The sum total of the benefactions has already been expended in prosecuting the important objects of the Society; and that portion of its funds is now wholly exhausted.

"The annual subscriptions mean while constitute, it is found, a revenue totally inadequate to support the existing establishment of the Society, and to meet the urgent claims for its aid which are daily preferred from every part of the kingdom.

"A renewed appeal, therefore, is now made to the liberality of the public;—but not made, it will be seen, until the Committee are enabled to lay before them the first-fruits of that abundant harvest which they may reasonably expect to reap from their bounty.

"Within the short period of less than four years, societies in union with the National Society have been established in every diocese throughout England and

Wales; and kindred institutions are gradually forming in the foreign possessions of the British empire. By the well-timed aids of the National Society, one hundred and twenty-two schools have been erected or enlarged; considerable supplies of elementary books have been furnished; three hundred and thirty-six masters, and eighty-six mistresses have been trained in the principles and practice of the national system, and are now, with few exceptions, conducting important schools in town and country; whilst a succession of masters has also been kept in constant pay at the central school, for the purpose of being sent out wherever their services were required, for the formation of new, or the regulation of old, establishments. And lastly, besides that great number of children who have already quitted the different national schools, after having received a competent share of instruction, more than one hundred thousand children are actually returned to the Committee, as at this time under a course of education, in five hundred and seventy schools formally united to the National Society.

"To this brief statement the Committee feel it necessary only to add, that the whole amount of money hitherto confided to them by the public, and dispensed in producing such gratifying and important results, has scarcely exceeded 24,000*l.*; and that the greater part of this sum has been applied in promoting the erection and enlargement of permanent buildings, which promise to benefit the latest posterity.

"On these grounds, and with a growing conviction that the cause in which they are engaged is the cause of God and of their country, the Society humbly, but confidently, look forward to such an enlarged measure of public bounty as may re-instate their Committee in the fullest activity. They pledge themselves, therefore, to renewed exertions; and, if supported as they have hitherto been, they trust that, with these exertions, the blessings of this institution may be offered to every poor man's child in England and Wales."

Benefactions and subscriptions will be received by the treasurer, Joshua Watson, Esq.; at Messrs. Drummond's, Charing-cross; and Messrs. Sikes, Snaith, and Co's Mansion-house Street.

T. T. WALMSLEY, Sec.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

OUR View of Public Affairs for this month will occupy but a small space. With the exception of the discussions which have taken place in the British Parliament, little that is important has occurred. The Continent, generally, appears to be subsiding into a state of profound tranquillity; and even in FRANCE, though it is stated that there have been some slight seditious movements at Lyons, and some arrests in consequence, and that a body of English troops has been retained in the vicinity of Paris with the view of averting some apprehended tumult, there seems no reason to suppose that there will be any immediate disturbance in France.

The legislative bodies have been occupied in deliberations on the law of elections, on the state of the clergy, and on some other points of minor importance. It seems to be their intention to make a more respectable provision for the clergy than they enjoyed under the Revolutionary Governments. But we were startled to find that such of the priests as had married, in consequence of the permission which those Governments had given them, would, probably, on that account, be deprived of their cures.

Sir Robert Wilson, Captain Hutchinson, and Mr. Bruce are still in prison at Paris; and it is expected that they will now speedily be brought to trial, for aiding in the escape of Lavalette.

In Russia, an ukase has been issued, banishing the Jesuits from the cities of Petersburg and Moscow, and from other great towns in Russia, and laying them under various restrictions, which will probably end in their ultimate expulsion. They are declared to have greatly abused the indulgence which his imperial majesty had shewn them, and that they had violated the laws of hospitality, by labouring to make proselytes from the Greek Church to their own faith. They are understood to have been the only class of religionists in Russia who did not take a part in the Bible Societies recently formed there; and they are said to have even loudly complained to the pope of the zeal which the Catholic Bishop had displayed in promoting this object.

A convention of a very extraordinary kind has been entered into by the emperors of Russia and Austria and the king of Prussia; so extraordinary, that we think ourselves called upon to lay the whole of it before our readers.

“In the Name of the Most Holy and Indivisible Trinity,

“Their majesties the emperor of Austria, the king of Prussia, and the emperor of Russia, having in consequence of the great events which have marked the course of the three last years in Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon those states which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of founding the conduct to be observed by the powers in their reciprocal relations upon the sublime truths which the Holy Religion of our Saviour teaches.

“They solemnly declare, that the present act has no other object than to publish in the face of the whole world their fixed resolution, both in the administration of their respective states and in their political relations with every other government, to take for their sole guide the precepts of that Holy Religion, namely, the precepts of justice, Christian charity, and peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of princes, and guide all their steps, as being the only means of consolidating human institutions, and remedying their imperfections.

“In consequence, their majesties have agreed on the following articles:—

“Article I.—Conformable to the words of the Holy Scriptures, which command all men to consider each other as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity; and, considering each other as fellow-countrymen, they will, on all occasions and in all places, lend each other aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead them in the same spirit of fraternity with

which they are animated, to protect religion, peace, and justice.

"Art. II.—In consequence, the sole principle in force, whether between the said governments or between their subjects, shall be that of doing each other reciprocal service, and of testifying, by unalterable good will, the mutual affection with which they ought to be animated; to consider themselves all as members of one and the same Christian nation, the three allied princes looking on themselves as merely delegated by Providence to govern three branches of the one family, namely, Austria, Prussia, and Russia, thus confessing, that the Christian nation, of which they and their people form a part, has in reality no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom; that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. Their majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind.

"Art. III.—All the powers who shall choose solemnly to avow the sacred principles which have dictated the present act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this holy alliance.

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The very form of this treaty is new. It is signed by the sovereigns themselves, without the intervention of their ministers. But it is chiefly remarkable for the sentiments which it breathes and the principles which it recognises. Fears have been expressed in parliament respecting the real object of this novel species of engagement; and it has been insinuated that some new crusade against the Turks, or some general persecution of dissidents or freethinkers, is intended. The political interests of the contracting parties render the former supposition perfectly extravagant. The variety of faith prevailing among them makes the latter supposition no less incredible. It seems to us to be what it purports to be—a solemn recognition on the part of these earthly sovereigns of the supreme authority of the Great Sovereign of Heaven and Earth, and a declaration of their cordial purpose to be henceforward governed by those laws which he has given them. For our own parts we hail such an event with lively satisfaction, and cannot but regret that the nature of our constitution does not permit the prince regent of Great Britain to be a party to such a compact. It is in his power, nevertheless, to adhere to it in heart, though not in form; and we pray that, for his own sake, and that of the world at large, he may do so.

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“At the close of a contest so extensive and momentous as that in which we have been so long engaged in Europe, and which has exalted the character and military renown of the British nation beyond all former example, the prince regent cannot but feel that, under Providence, he is indebted for the success which has attended his exertions, to the wisdom and firmness of parliament, and to the perseverance and public spirit of his majesty's people.

“It will be the prince regent's constant endeavour to maintain, by the justice and moderation of his conduct, the high character which this country has acquired amongst the nations of the world; and his royal highness has directed us to express his sincere and earnest hope, that the same union amongst ourselves, which has enabled us to surmount so many dangers, and has brought this eventful struggle to so auspicious an issue, may now animate us in peace, and induce us cordially to co-operate in all those measures which may best manifest our gratitude for the Divine protection, and most effectually to promote the prosperity and happiness of our country.”

The address was moved, in the house of lords, by the marquis of Huntley, and seconded by lord Calthorpe, and carried without a division.—In the house of commons, it was moved by Sir Thomas Ackland, and seconded by Mr. P. Methuen. An amendment was moved by Mr. Brand; but the address was carried by a large majority.

The point of domestic policy which is chiefly interesting at the present moment, and will form the great subject of difference in parliament, is the extent of our peace establishment, and the consequent weight of our financial burdens. The military force which ministers propose to maintain for the present year, amounts to 149,000 men, namely—in France, 30,000; in Great Britain, 25,000; in Ireland, 25,000; in India, 20,000; and in all our other possessions, 49,000. The naval force

required is stated to be 33,000 men. The troops in France and in India will be maintained without much charge to this country. Still the supply required for the present year is estimated, by the chancellor of the exchequer, at 26,700,000*l.* exclusive of nearly three millions for Ireland. Of this sum upwards of 21 millions are required for the expense of the naval and military force alone: the rest consists of miscellaneous services, a re-payment to the bank of a million and a half, and to the India Company of a million, together with the payment of upwards of two millions for exchequer bills. The proposed ways and means are—

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which they are animated, to protect religion, peace, and justice.

"Art. II.—In consequence, the sole principle in force, whether between the said governments or between their subjects, shall be that of doing each other reciprocal service, and of testifying, by unalterable good will, the mutual affection with which they ought to be animated; to consider themselves all as members of one and the same Christian nation, the three allied princes looking on themselves as merely delegated by Providence to govern three branches of the one family, namely, Austria, Prussia, and Russia, thus confessing, that the Christian nation, of which they and their people form a part, has in reality no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom; that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. Their majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that peace which arises from a good conscience, and which alone is durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind.

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The address was moved, in the house of lords, by the marquis of Huntley, and seconded by lord Calthorpe, and carried without a division.—In the house of commons, it was moved by Sir Thomas Ackland, and seconded by Mr. P. Methuen. An amendment was moved by Mr. Brand; but the address was carried by a large majority.

The point of domestic policy which is chiefly interesting at the present moment, and will form the great subject of difference in parliament, is the extent of our peace establishment, and the consequent weight of our financial burdens. The military force which ministers propose to maintain for the present year, amounts to 149,000 men, namely—in France, 30,000; in Great Britain, 25,000; in Ireland, 25,000; in India, 20,000; and in all our other possessions, 49,000. The naval force

required is stated to be 33,000 men. The troops in France and in India will be maintained without much charge to this country. Still the supply required for the present year is estimated, by the chancellor of the exchequer, at 26,700,000*l.* exclusive of nearly three millions for Ireland. Of this sum upwards of 21 millions are required for the expense of the naval and military force alone: the rest consists of miscellaneous services, a re-payment to the bank of a million and a half, and to the India Company of a million, together with the payment of upwards of two millions for exchequer bills. The proposed ways and means are—

Surplus of grant of last year	£ 3,000,000
Surplus consolidated fund	2,500 000
Land and malt	3,000,000
Customs and excise (war-taxes)	6,000,000
Lottery	200,000
Loan from the Bank	6,000,000
Property tax, at 5 per cent.	6,000,000
	<hr/>
	£.26,700,000

The chancellor of the exchequer stated, that a considerable part of the supply of the present year was obviously temporary, and that in future years our naval and military force might admit of some reduction; but no hope seemed to be held out that the permanent peace establishment, which ministers thought it right to maintain, would fall below 20 or 21 millions. This is an expense which is deemed, by a large body in parliament, and, we believe, a still larger proportion of the country at large, to be enormous, and ill suited to the financial state of the country, at the close of our long and wasteful struggle. And there seems much weight in the statements which go to shew that our naval and military establishments are, under our present circumstances, unnecessarily large. We will not anticipate the discussions which will of course take place on this momentous point, and on that part of the income tax which it is proposed to retain. This only will we say, that if, contrary to our present impression, it should be clearly proved that the proposed establishments are really necessary, then we do not know that any more efficient mode, or one which less presses on the bulk of the community, could be adopted for their support than the reduced income tax. Our grand objection to that tax is not the inequality of its pressure, though that is doubtless a grievance, but the temptation it affords to persons engaged in trade to make returns of their profits which are inconsistent with

truth. This is a serious evil, and well deserves the consideration of the government and the legislature.

With respect to our foreign policy, the main point of difference respects the expediency of the measures which have been pursued for abridging the power of France. The pecuniary contributions exacted from her, and the cantonment of a large foreign force for five years within her territory, are considered as calculated to keep alive all the irritations of a state of war; whereas, had she at once been mulcted of a portion of territory, a portion which should comprehend the strong places on her northern and eastern frontier, though the blow might be more keenly felt at the time, yet these feelings would subside long before the end of the five years during which she is to be humiliated and goaded by the actual presence of 150,000 armed foreigners. A better chance would thus have been attained of moderating the military spirit which unhappily predominates in Europe, and abating the present too general effervescence of men's minds on the Continent.—There is, unquestionably, much weight in these observations. But, on the other hand, the great danger to Europe arises, it must be admitted, from the ferocious, disorganizing spirit of the jacobinical armies of France. And if the fact be, as ministers affirm, that in no other way could this spirit be effectually curbed but by the actual presence of a large military force, then, perhaps, there was no alternative which promised so much security as the present. It is a question which we feel ourselves wholly incompetent to discuss.

It may be expected that we should say something on the subject of the alleged persecutions in France. On this head we shall be contented to lay before our readers, as a complete vindication of our own statements, and a complete refutation of the various letters, resolutions, reports, and speeches, which have maintained opposite views of the subject, the following report of a speech made by lord Castlereagh, in the house of commons, on the 15th instant, as it appears in the *Times* newspaper of the succeeding morning:—

“Adverting to the late interference of certain classes in this country in the affairs of the French Protestants. The noble lord said, that there was a danger that such interference abroad might revive religious animosities at home. *Nothing could be more*

unfounded than the statements upon which that interference was commenced and persisted in. The individuals in this country who thought it necessary to offer assistance to their Protestant brethren in France were led to propagate the most unfounded reports of the spirit that animated the government of that kingdom. They imputed to the mildest and most benevolent of sovereigns the most intolerant principles and the most atrocious maxims of persecution. They imputed to him a design of recalling the edict of toleration, and of suppressing by the most cruel measures the Protestant creed. *Nothing could be more untrue, than that either the government encouraged persecution, or that it was widely spread.* In the south of France there were feelings of political animosity, combined with religious differences, existing, which led to some tumultuary and unjustifiable acts. *The French government never abetted such proceedings. The disease of the public mind, the political and religious exasperation which reached this country in such exaggerated statements, had placed the people of these districts in opposition to each other for more than twenty-two years, and its origin had, of course, no connexion with recent changes.* The Protestants here, who watched over the interests of their foreign brethren, were not contented with finding persecution in one place, but acted as if they expected it over all France. They addressed their letters to all the districts, where, although credit was given them for their benevolent and charitable intentions, they were repudiated with expressions of displeasure and contradictions of the alleged facts upon which they proceeded. *Even in the disturbed districts, the people regarded the interference of strangers as a calamity.* He again repeated the fact, that the disturbances were confined to one quarter. In the other parts of the kingdom there was no respect paid to religious distinctions in civil transactions, or in the common intercourse of life. Protestant and Catholic met together in the same courts of justice; they appeared in the same ranks of the army together, without any consideration of their different systems of worship; and there perhaps was no country where, both by the people and the government, there was less indulgence of intolerant principles. They were therefore surprised, and felt indignant, that this country should suppose them divided, and insist upon lending them aid against their fellow-citizens. They were satisfied with their government, and at peace with their countrymen, and deprecated nothing so much as foreign interference.”

Prince Leopold, of Saxe Cobourg, the destined husband of the Princess Charlotte of Wales, has arrived in this country. He is the third son of the late reigning duke of Saxe Cobourg, and has served in the Austrian army. His age is 26; that of the Princess, 20. Cobourg is situated in Franconia, nearly half way between Frankfort and Dresden. Both the sovereign and the subjects of this small state are Protestants of the Lutheran Confession.

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We are deeply grieved to announce the loss, on the Coast of Ireland, of three transports, filled with our gallant soldiers returning from France. From 500 to 600 men are said to have perished.

OBITUARY.

MR. CHARLES EDWARDS.

On Tuesday the 5th of December, died at Cambridge, Mr. Charles Edwards, aged 25. Though young in years, he was old in the service of Christianity. He had the blessing of being brought up under the eye of religious parents, and of thus imbibing, both from their precepts and example, early sentiments of piety. While at Woolwich (the place of his birth,) his zeal and activity in the cause of religion were conspicuous. He laboured diligently to promote every institution, calculated to advance the kingdom of Christ. Sunday Schools found in him a warm advocate and strenuous labourer. At the time of the establishment of the Blackheath Auxiliary Bible Society, his exertions were unremitted; and, until he left Woolwich, he filled the office of secretary to the association formed at that place in aid of the Blackheath funds. From the early abilities he displayed, there is little doubt, that had it been the will of the Almighty to spare him, his literary acquirements would not have been inconsiderable. He has left several papers on religious subjects behind him, and was in the habit of occasionally writing for periodical publications. Two of his papers appeared in the Christian Observer for

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ECCLESIASTICAL PREFERMENTS.

Thomas Le Blanc, Esq. LL. B. Fellow of Trinity Hall, Cambridge, elected Master of that Society, *vice* Right Hon. Sir W. Wynne, deceased.

Rev. Mr. Deane, Principal of St. Mary Hall, *vice* Dr. Pett.

Rev. Wm. Gray, M.A. Master of the Free Grammar School, Cheltenham.

Rev. Frederick Croker, Master of Lavenham Free School.

Rev. T. Rennell, M.A. Fellow of King's College, Cambridge, Christian Advocate, *vice* D'Oyly.

Rev. Robert Walpole, M.A. Tyvetshall St. Margaret, and Tyvetshall St. Mary United Rectories, Norfolk.

Rev. Thomas William Lancaster, M.A. Banbury V. co. Oxford.

Hon. and Rev. William Wodehouse, M.A. Crownthorpe R. Norfolk.

Rev. J. France, B.A. Brandon Parva R. Norfolk, *vice* Slapp, resigned.

Rev. T. P. Slapp, M.A. Old Buckenham Perpetual Curacy, *vice* France, resigned.

Rev. John Thompson, Horton V. with Woodland's Chapel, Dorset.

Rev. John Thomas, M.A. Olleton V. co. Hereford.

Rev. William Bruce Knight, B.D. Llantrithyd R. co. Glamorgan, *vice* Williams, deceased.

Rev. R. H. Whitelock, Chorlton Perpetual Curacy.

Rev. P. Egerton, Tarporley R. Cheshire. Hon. and Rev. Mr. Hobart, Dean of Windsor, *vice* Dr. Legge.

Rev. Mr. Darnell, a Prebendary of Durham, *vice* Zouch, deceased.

Rev. Thomas Watts, Plumpton R. co. Northampton.

Rev. James Stanier Clarke, one of his Majesty's Chaplains in Ordinary.

Rev. Abel London, A.M. Fryern Barnet R. *vice* Jeffreys, resigned.

Rev. Robert Clavey Griffith, B.A. Corsley R. Wilts, *vice* Dr. Bp. Huntingford, resigned.

Rev. Edward Legge, L.L.D. Dean of Windsor, recommended to be elected Bishop of Oxford, *vice* Dr. W. Jackson, deceased.

Rev. John Ireland, D.D. Dean of the Collegiate Church, of St. Peter, Westminster, *vice* Dr. W. Vincent, deceased.

Rev. Robert Henry Johnson, M.A. Lutterworth R. and Claybrook V. co. Leicester, *vice* Dr. H. Ryder.

Rev. Dr. Pett, Canon of Christ Church, Oxford.

Rev. Edward Ellis, M.A. Chippenham R. Wilts, *vice* Dalby, Deceased.

ANSWERS TO CORRESPONDENTS.

THE letter of a Lay Member of the Church of Scotland was sent to the writer of the article of which he complains. When returned, it will be disposed of agreeably to his wish.

T. H. Y.; R. P. B.; G. C. G.; Φ. Π.'s two papers; and R. W. D. will be used.

CUMBRIENSIS will find the subject on which he writes discussed at some length in a former volume of the Christian Observer.

We do not think it now necessary to reply at length to A CALM OBSERVER, otherwise it were easy to answer all his questions. If, however, we should find that *his* most distorted view of the case should be entertained by many besides, we may be induced hereafter to publish his letter with notes. On mature reflection, we are perfectly satisfied with the course we have taken. At the same time, we have no wish to prolong irritation. As for J. W. he tells us of proof, but produces none. We refer both writers to a former page of our work.

P. C. F.; A SCOTCHWOMAN; MYRA; GERAIOS; T. J.; A. B. C.; and A CONSTANT READER, have come to hand.

If CANDIDUS approves of it, we will forward his letter to the Jews' Society.